PRINCIPLES OF RELIGIOUS EDUCATION

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An Introduction to the Principles of Religious Education

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DEDICATED

TO

THOSE EARNEST STUDENTS OF RELIGIOUS EDUCATION IN COLLEGE, MINISTRY AND LAY-WORK, WHOSE INTEREST IN OUR EARLY OUTLINES INSPIRED THIS VOLUME

KEY TO BOOK

PART I. HUMAN NATURE

PART II. AIMS

PART III. MEANS

1. Curriculum
2. Method
3. Administration

PART IV. LEADERSHIP

PREFACE

This volume is a statement of principles. It is not a detailed discussion of particular methods, nor of particular types of organization, nor a defense of any particular curriculum. Neither is it intended as a treatise on the philosophy of religious education, such as Professor Coe has so splendidly achieved in his "Social Theory of Religious Education."

In this new field of science, religious education, we find earnest workers in lay positions of the local church as well as in the ranks of the ministry. Inquiring students of religious education abound also on college and university teaching staffs. Among undergraduates in our institutions of higher learning an increasingly large number of inquiring minds are seeking to acquire a reasonable understanding of the scope of religious education. In reply to this interest, the many diverse ideas of religious education current present considerable confusion of thought.

It has been our purpose, therefore, to bring together in one volume the bearing of the most important findings of scientific study upon the religious educative process. Yet mere compilation has been carefully avoided. The goal has been rather to obtain a single, comprehensive, balanced view, an attempt at basic organization into a coherent whole of all the elements in the science of religious education—a correlated system of fundamental ideas by which particular theories and efforts in religious education may be guided and tested. In brief, it is an introduction to the field of religious education in terms of principles.

The execution of this aim led to the preparation of a tentative syllabus on the principles of religious education for study and general comment and criticism. Further working over and elaboration followed. Most of the material herein offered, therefore, has been tried out; for over three years in the case of two church colleges, and for one year in two others. It has also been used by several other study groups, in one that included ministers of an entire conference who were eager to obtain a working understanding of religious education, as well as by groups of mature young people at conferences, institutes, and summer schools of religious education. Undergraduates who were planning to go on to graduate study in this field have also found these pages a vital introduction.

Having already met the needs of this limited audience, it is the hope of the authors that their work will not only meet with equal success in whatever further demands may be made upon it as a class text in colleges, training schools, and local churches, but that it will also prove rewarding to the thought and study toil of pastors, educators, public leaders, and active laymen; and that thus they may make a slight contribution to the cause of religious education.

E. E. E., *Appleton, Wisconsin.*
P. R. S., *Sioux City, Iowa.*

June 1, 1925.

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PRINCIPLES OF RELIGIOUS EDUCATION

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CHAPTER I

THE CHANGING EMPHASIS

Change! That one word well describes the present age. Within the memory of many yet living the pony express shortened the trip from the Missouri valley to the Far West to a matter of so many days. The pony express had to give way to the steam locomotive, which was able to reduce the time of that journey to a matter of hours. Now the aeroplane outruns the locomotive, making the trip in a few hours. The telegraph and radio have run ahead of the locomotive and aeroplane—all within a single life span.

This is not only an age of rapid change; it is also an age of the clash of ideas on a large scale. And the improvement in means of communication has largely contributed to make it so. A strike or lockout now involves men by the thousands, scattered over a large territory, and affects millions of non-participants. The struggle of monarchy, of communism, of democracy, to establish each its own political system is conducted on gigantic lines; the persistent propaganda efforts of Buddhism, Islam, Christianity, each embrace the whole earth in their scope (nothing less is large enough); the debate on the question of super-government versus national autonomy shakes the world—all are indications that this is an age of the battle of fundamental ideals.

The conditions which make possible a stupendous war of ideas today on any fundamental question yield results significant to the student of religion. In the world contacts of men in business and in learning and in the relief of suffering, adherents of rival religious faiths have come to respect one another, and even in some cases to conceive a positive admiration for fellow workers who profess a very different form of religion. Protestant and Roman Catholic have been known to develop a mutual regard. Jew and Christian sweat together over a community problem, and emerge from their common toil believing in each other. Through actual acquaintance with representatives of groups despised hitherto, today's generation is becoming less and less ready to defend and preserve the hostilities of history.

Changing Conceptions in Religion. And it has followed, as the night the day, that for increasing numbers of representatives of all faiths the sense of the uniqueness and unapproached superiority of their own faith has steadily weakened. From Europe and Latin America, from China and India, as well as from the United States this has caused the cry to go up that the present generation is losing its hold upon the religion of its fathers and is drifting through life upon a dangerous flood of unbelief.

Christians of all descriptions have felt the effect of this universal decline of provincialism in religion. Lutheran and Congregationalist, Reformed and Methodist, Roman Catholic and Baptist, Presbyterian and Eastern Orthodox have similar problems in this respect confronting them. The devotee who considers his form of faith as the only one which will produce a truly moral and Christian character is daily becoming more rare. Before the war, indeed, candidates for admission to one religious communion might be trained under the hand of a pastor of quite a different communion.

Under stress of war necessities a chaplain who had not been inducted into the ministry through the channels prescribed in liturgical bodies might be given authority to perform certain important rites for communicants of those churches. Men are forgetting to guide their actions by the sectarian quarrels of the past.

Along with the weakening of the sense of indisputable superiority in many Christian bodies a movement has spread for a shift of emphasis in the objectives of its preaching and teaching and practical activity. The focus of attention stops no longer at the individual alone; it has widened to include the social order in which he lives. Eyes that once would have kept a constant undivided lookout toward heaven, now include the earth in their gaze. Leaders who three generations ago would have magnified the upbuilding of the church as their sole task, now try to educate their followers to make the church a factor for righteousness in the whole community. There is less asking what a professed Christian believes, and more watching what he does and in what spirit he does it.

The phenomenon of the rise and extension of nonsectarian movements in the past three-quarters of a century is deeply significant. The Young Men's and Young Women's Christian Association, the modern charities movement enlisting in its leadership people of widely different religious ancestry, the Red Cross, and a host of other organizations not so generally known—these all, both in membership and in the type of leaders they have attracted, betray a gathering impatience with mere creeds, and a ripening conviction that service and the true spirit of service are the pearls of great price. More and more young men and women with the throb of unselfish devotion beating in their hearts have turned to organizations which gave them opportunity for service without creedal restrictions. Of course, these very leaders grew up in the

nurture of particular religious bodies. That only makes more meaningful the fact that so many of them seek to express their Christian inspiration so gained in non-sectarian channels.

A second significant fact, pointing in the same general direction, is the effort of some of the liturgical bodies to instil spirit and life into the time-honored ways of teaching the catechism, and even to supplement it with other materials and modes of instruction which reflect the influence of and somewhat embody the service *motif*.

Equally important is the turning of interest which is taking place in non-liturgical churches, from the adult to the child, in his character of candidate for adulthood and for membership in the kingdom of heaven on earth. Reliance on sudden conversion as the only means of recruiting for the kingdom has been shown by observers to be a forlorn hope. More and more evangelical leaders are convinced that the methods of earlier days must be supplemented by an educational evangelism which first lays foundations and prepares the way for decision, and after decision has come to pass continues to counsel and aid to the end of earth's pilgrimage.

Changing Conceptions in Education. Various aims for education to strive for have been formulated during the past one or two hundred years, each of them growing out of a deep-lying philosophy of life. It would take too long to enumerate and explain them all. We will mention a few of the survivors in the struggle for supremacy. For convenience we shall tally them off in rival pairs.

1. Making a Living versus Building a Life. One of the stern demands of practical people is that education shall prepare the young to earn their living, in order that no citizen shall grow up to be a burden upon social resources. Then a strong rival party arises to

protest that life is more than mere food and drink and shelter, and that education will fail in its full duty unless, in addition to training the prospective citizen to make a living, it shall help him in that more difficult process described by the phrase, "building a life." The interesting point here, for religious education, is the insistence that personality includes something finer than the physical, and that this finer something challenges the skill of the educator to its umost.

2. Discipline versus Development. In spite of all demonstrations of its shortcomings, the belief that school exists solely as an instrument for intellectual discipline holds its place in much of popular thinking. Discipline is supposed to curb and mold and fix habits and "make mental muscle."

Over against the theory of education as intellectual discipline pure and simple, stands the ideal which assumes that each individual possesses varied powers and capacities waiting to be developed. From this viewpoint it is the business of education to provide the environment and the opportunity for developing the others as well as this intellectual one of these possibilities.

The latter ideal is making new converts steadily at the present time. For the religious leader it is a much more congenial doctrine than the conception of education as intellectual discipline, and we venture to say much more consonant with the spirit of Jesus who walked beside Galilee.

3. Acquiring Knowledge versus Finding One's Place in the World. Another widespread conception of the aim of education holds that its purpose is to crowd the student's mind with facts. Fighting vigorously to supplant it is the rival view that knowledge should be made a means and not an end, the end being to help the individual to discover his own talents and learn enough about society and its needs to enable him

intelligently to fit himself into a place in the social system.

4. Culture of Individuals versus Socialization of Persons. Cultivation of the finer things rather than the coarser, of the beauty rather than the ugliness in man's nature, has also been one of the standards by which education was tested. Attention was soon called to the fact that this was a small and shallow aim, and that a larger and broader substitute could be found in a system of education that would equip its students to make contributions—material, cultural spiritual—to the commonwealth; for a more diversified and better organized community life would make possible a richer and more beautiful individual life.

Again, the reason is evident why the second of these aims should have the preference. How it fits into the better conceptions of religious education will be made plain in later pages.

A little reflection will reveal that the significant trend in the changes of emphasis in the field of religious education runs not far from parallel to the trend of changes in the general educational field.

Effects Upon Religious Education. Accompanying the changes already mentioned, there is a growing popular confidence in the value of education, and in the reliability of the educational approach as the main highway to a right solution of our problems. In this twentieth century, as often as a big question comes up in a new form, the spirit of the times favors the use of scientific methods in the search for a correct and workable answer. Scientific method means looking about with unprejudiced mind for all the facts obtainable which seem to have any bearing on the problem in hand, and the greatest care taken to draw only conclusions justified by these facts. Not only the heavens and the earth, the stars and the mud, non-living rocks and living creatures have been thus subjected to scien-

tific study today, but human conduct has been reduced to a science (not a guess-work philosophy), and we possess even a scientific psychology of religion. It is becoming almost universally admitted that the scientific method is of priceless value in every line of human investigation.

Two or three warnings, however, need to be sharply spoken at this point:

(1) Religious education is not a scheme, or catch-penny device by which to put something shoddy over. The true religious leader has no time for the clap trap. He sets out deliberately and reverently to determine upon the aims, plan the organization, and devise the adequate methods that will together make a sound religious educational program.

(2) Religious education is not to be construed as a vocationalized piece of church work. It is something more than directing a boys' club, or developing church interest in wholesome amusements. The members in the church of today must be nurtured and trained in worship. Adequate instruction in the things of the spirit will always be an integral part of every church program. In many places social service work must receive attention. Benevolences and giving must be the result of interest, based on conviction in the cause, to be adequately motivated in a Christian way. Members must be persuaded to take a vital interest in community matters as well as to recognize that they are world citizens. These are some of the elements that enter into the modern program of religious education.

Consequently we say that religious education in ministering to children, youth, and adults, attempts adequately to interpret the Christian way of living and conducting ourselves in all our human relationships.

(3) Religious education makes proper provision to utilize "evangelism." Its office is explained in the early part of Chapter XIII.

Facing the situation that confronts us, in the conviction that effective measures should be taken to pass on the Christian faith to the next generation, we shall endeavor to cling throughout this book to the educational point of view. For we believe that religion can be taught—to a large extent at least, if not altogether.

Not that religion is an affair of the "head," to the exclusion of the "heart," to use a time-honored phrase. As will become plain in the progress of these chapters, we are convinced that a capacity for religion is inborn; or to put it in another way, God has created men for Himself, so that our capacity for religion is in no sense of human origin or social "construction."

Positively, however, the net outcome of the changing emphases in education and religion is this bed-rock principle: Even though the capacity for religion is God-given, social environment must furnish the conditions if that capacity is to be developed. Human parents and human friends have much to do with the form and quality religion finally takes in any individual, as is plainly shown by students of comparative religions and the psychology of religion. The influence of human parents and friends *is* education, or most of it.

Furthermore, education is a long process. It has become common practice among school teachers to quote the fact that human children have a far longer infancy and childhood than the young of any other species as proof that a human being never completes his education.

These things being true, it is reasonable to hold that the most effective type of Christian character is a resultant of teaching forces which begin in infancy, and continue their training of us throughout the twenty years or so of our minority. This, at the very least. In what sense religion lends itself to teaching will be discussed in a later connection. But the

assumption in this volume will always be that courses in religion should be included in the child's total education.

Out of this assumption grows a second datum, namely, that educational skill and technique is useful in religion as truly as in the traditional three R's. Indeed, religion might well be added as a fourth R, fundamental in the training of every child. Experience is now showing that it is both possible and the height of wisdom to take the most approved standards of educational procedure and modify them as may be necessary to adapt them for use in the teaching of religion. Any doubts or scruples which may have lingered formerly in the minds of Christian leaders are rapidly vanishing. Their confidence is increasing in the modes and ways which devoted educators have searched out, and tried out, and found of real value. A calm and unprejudiced study of the facts as law and order has been introduced into them by scientific method, has brought them to this same standpoint.

In an effort to straighten out some of the troublesome questions raised by the changes of educational emphases in the recent past, and toward laying a sound foundation for more detailed study of the principles of religious education, the present volume proposes to—

(1) Inquire what contributions psychology and sociology have to make toward an understanding of what is commonly spoken of as "human nature";

Examine the characteristic Christian teachings concerning human nature in the light of the circumstances which occasioned them;

Draw our own working conclusions regarding human nature, from a consideration of the facts brought to light.

(2) Upon the basis of a conviction that if human nature is to develop as it ought the Christian faith has a necessary contribution to make, we propose to select

an aim for Christian education and express it in a formula.

(3) We shall then proceed to state the broad principles which must govern if an educational process is to attain this aim, in the building of an organization and curriculum, and in choice of methods.

(4) Our next task will be to describe the character and preparation of the teacher or leader upon whose shoulders falls the final responsibility for educating the new generation into a living Christianity.

One of the principal divisions of our study will be devoted to each of these four proposals.

PART I

HUMAN NATURE

THE MATERIAL THAT CONCERNS RELIGIOUS EDUCATION

CHAPTER II

HUMAN NATURE: THE VIEWS OF PSYCHOLOGISTS

"What Is Human Nature?" What sort of an engine or apparatus is it that men call human nature? Is it really a unit, or is it a set of components grouped together for convenience in speech and thought? What does the expression "human nature" denote?

Interest in these questions, especially among leaders in educational fields, has been very keen in recent years. Everybody who undertakes to write a book now on the theory of education or on child psychology finds himself under the necessity of beginning with a description of the nature of the child—human nature—as compared with lower animal life, or in comparison and contrast with theories of it held in the past. For what shall be the methods used in the teaching process is conditioned and determined by one's conception of the nature of man's "nature." The more scientific an explanation of the developing person is, the more it must clothe itself in terms and phrases which grow out of particular ideas as to what human nature is like.

Religious Education Must Answer This Question. Religion, as well as education, has been compelled to incorporate into its working vocabulary a definite idea regarding the vague something denominated "human nature." Hence if secular educators feel the need of continuing indefinitely their researches in the interest of a better answering of the question proposed at the beginning of this chapter, religious education cannot do less than press a similar inquiry.

To try to chip good marble with the bare fingers shows extreme lack of adaptation of means to aims. To use mallet and chisel on moist clay is equally bad craftsmanship. In either case the person acting so, shows that he is not acquainted with the material under his hand. In order to work to advantage, he must first devote himself to learning what he can of the nature of clay or of marble, to equip him for choosing tools and adapting methods that will do the work.

These truths seem self-evident. And yet many a father and mother and religious teacher dabbles away at this very important business of educationally shaping religious human nature without ever making any serious and consistent attempt to decide what, at bottom, human nature is.

Educators' answers fall into two groups. Educational literature at present reveals two rather distinct tendencies, and of course individual theories are even as the sands of the sea for numbers, so that the student may easily grow bewildered. Of the two principal types of theory, one may be called that of the psychologist and the other that of the sociologist. Not that these theorists foregather like hostile soldiers either into one camp or the other, but that their viewpoints are likely to be in the one case for the most part from the angle of the individual person, and in the other from the angle of persons in group life. Just how this works out differently will be plainer as we proceed.

Psychology in its study of human nature probes deep into its connections with our bodily structure. Modern psychology, drawing heavily upon biology, fixes its gaze upon the parallels between the variations in the doings of the mind or personality, and simultaneous variations in the condition of the nervous system. It is interested in comparing the human being with the amoeba and the paramecium and the dog and what not, to discover wherein the human being acts like the

lower forms of life under the same circumstances, and wherein it acts differently.

For greater clearness in treatment, we shall discuss the theory of human nature propounded by psychology from each of three or four of its main standpoints, cautioning the reader to remember that a given psychologist may not feel debarred from employing now one and now another of these.

Behaviorism. Behaviorism defines human nature as "conduct" itself. That is, it would have us content ourselves with making charts and tables of the actions of human beings in different situations, and of the differing responses of several people in the same situation. It would not try to go back of these in its explanations, except in very general and very cautious terms, because it has learned its lesson from the disputes that have grown out of the attempt to explain, disputes that seem to it useless and fruitless.

Instead, it does not accept at their face value but carefully sifts reports of his mental states, given by the one who has them. It prefers to see what he does when he is frightened, rather than to depend upon him to tell what he thinks and feels in the presence of a sudden terrifying noise. Better, it argues, to learn how persons behave, and assume that human nature *is* what human beings *do*, and stop there, rather than search for further information in the invisible regions that those who talk about them call the soul.

Instinct Psychology. This variety attaches great significance to inborn tendencies called instincts. Human movements are divided into classes: the automatic, such as the beat of the heart, breathing, digestive action; the reflex, such as the winking of the eye, when something foreign touches the lid; the instinctive, such as eating, flight from a dangerous object, and so on. The line between instinctive and reflex is a rather uncertain one. It is said to consist in difference

in complexity, instinctive acts being combinations of several, and reflex being relatively simple and unitary.

Notwithstanding persistent attempts to reduce instincts to series of reflexes, for a generation past the threefold classification was looked upon favorably, since it furnished a convenient practical division for study, and for serving as a system of principles of teaching.

Instincts were supposed to be rooted and grounded in the very constitution of human nature. They were facts which could not be gainsaid, and must be reckoned with. The problem was not a problem of the origin of their presence in the human individual; it was rather the problem of devising the best method of dealing with them. Disputes often arose concerning the number and variety of the instincts, but the *fact* that instincts were basic was seldom seriously debated among them.

This gave wide currency to an insistence that education should busy itself chiefly with the instincts. Automatic movements, except to a very slight degree, refuse to be guided. Reflex acts yield to control only a little bit more. But instinctive acts, since the person was usually aware of *what* he was doing even when he did not realize *why* he did it, might be subjected to a high degree of control. Consequently, the business of education was to establish itself as a controlling guide, through the aid of reason and habit.

To forbid a body to express it and somehow or other render the instinct of the hour impotent, the theory went on, was a dangerous practice. Not repression in any form, but the right sort of expression, was the only safe course. Hence, the practical task of the teacher came to be a search for legitimate ways in which he might encourage his pupils to express their surging instincts.

Considerable variety of opinion sprang up as to the

number and classes of instincts. The number varied from one on upward. And each authority had his own reasons for the classification which he adopted, together with equally strong reasons for rejecting every other scheme, at least in part. Upon this classification depended, to a great extent, the attitude which the teacher should take toward them all. Instincts of the useful or desirable sort were to be given the right of way and called into exercise as a means of modifying the undesirable. But upon the mode of classifying chosen hung the answer to the question which were desirable.

Still another feature of the doctrine of instincts which carried immense practical significance in its train was the theory of their origin in race-survival experience. Aeons ago, speculation went, beings who fought and overcame enemy beasts and hostile fellow creatures survived, whereas their contemporaries which were lacking in this form of courage perished. The result, after some thousands of years of strife, was that the fighting instinct became a prominent part of their endowment. A corollary of this doctrine is the teaching that at successive stages of race development differences in the necessities uppermost made a difference in the reactions that were most useful, and that therefore each growing generation will shift its emphasis to a new set of instincts as it reaches each new stage in the recapitulation of the history of the race.

Wrapped up in this point of view of the origin of the instincts is an inference big with educational significance. Human nature is not static but only temporarily what we find it to be at any one time; to a large degree it is forever on its way to something different. Which is to say, that while a few characteristics remain fairly constant from birth to death, the basic something called human nature for the most part continually grows, changes, and develops. Hence, while in one

sense I am the same person at forty years that I was at four and fourteen, in another and very real sense I am not the same in any two consecutive minutes. The passing hours ripen in me certain growing instinctive tendencies, and start other new ones budding. The teacher's task, then, is to take them in their order of succession and normal duration, and devise surroundings and such stimuli that each instinct will have suitable opportunity to express or vent itself to advantage.

In our leave-taking of the instinct psychology, it is worth noting that it has never been unanimously accepted in the form we have just outlined. There have always been students who inclined to take the stand that instinct can be reduced to the reflex type of action. Even among those who use the theory, many have taken pains to make it clear that they saw room for doubt as to its validity.[1] Therefore we have good reason for using caution before adopting it into our own working theory, or deciding indeed that it is of any great value to us.

"Inheritance" Psychology. This type sponsors the theory that the nature of each individual is a compound of inherited "unit characters." Instead of crediting human nature with a set of inborn tendencies, all of them common to every man, it concludes from data collected by biologists and eugenists that the real basis of each individual piece of human nature lies in its own peculiar physiological structure; according to the combination of inheritances in his nervous system, so will be his "nature." Because his progenitors were human, every child will possess capabilities that are not found in a frog or a bear cub. Sex and race and family, each in a broad way, shape the endowment with which a child enters the world. There are still other factors which must also be reckoned with, so that far from

[1] See *e.g.*, Kirkpatrick, *Fundamentals of Child Study;* Norsworthy and Whitley, *Psychology of Childhood,* p. 23; etc.

being essentially alike, children differ in important respects in "nature" and each individual is indeed and in truth unique. Hence, although it be granted that any particular child's nature is as much inherited as if it were composed of instincts, it is not admitted that there are latent in the human constitution ready-made patterns of action identical throughout the race. On the contrary, there are only extremely general tendencies, and these are subject in a high degree to modification by race, sex, or family germ plasm present in the given instance.

The teacher, after learning the race and family and sex, should be prepared to prescribe activity which will make possible the kind and degree of development appropriate for an individual with such an inheritance. He will not expect to follow exactly the same program with boys as with girls. Nor will he try to make a world-famous musician of the son of a family in which practically no musical talent can be discovered. Within the limits set by the pupil's inheritance he will try to do his best for him. But he will not be foolish enough to attempt to exceed the possibilities set him by the child's inherited "nature."

Functional Psychology. Functional psychology lays its stress upon survival values. Human nature is thought of as equal to the sum or treasury of tendencies which have had, and now have, biological survival value, tendencies to follow courses of action which help a person to get on in the world. It finds in the human mechanism two nervous systems, and the function of the one is to attend to the business of food-getting and digestion, while that of the other is to aid the organism in extending the process of its adaptation to environment by reflection upon past experiences and their results, which will modify spontaneous actions or impulses to the advantage of the organism. Of several ways of food-getting if one gave better sat-

isfaction than the others, the business of the second nervous system is to take note of the differences and then direct the organism to repeat the best method.

The strongest impulses to action proceed from the first and lower system, but the second should sit in judgment and act as a guide. The most urgent source of conduct is found in the promptings of the first nervous system. Balance and guidance must be provided through the second. In practice, it is a continual puzzle whether the higher nervous system shall be slave or master of the total organism; whether the impulse to food-getting (for example) shall override the reasoned knowledge that this particular moment demands a disregard of in the interest of another side of the reasoner's well-being or whether it will actually be so disregarded in obedience to the command of his will.

Under a conception of human nature that resolves it into a series of biological functions, the task of the teacher would become one of securing a method of impressing upon the higher nervous system its authority, and training it to insist intelligently and firmly upon being the guide of conduct.

The "New" Psychology. The so-called "new" psychology resembles the instinct psychology in holding that the fabric of human nature consists of inherited tendencies which predispose a man to act in certain ways.

Its peculiar emphasis is upon two points. One is that conscious reasoning has less of an office to perform than many suppose, because the most fundamental activities of the mind are "non-rational and largely unconscious." The mightiest human impulses to action are rooted deep in the subsoil of the unconscious. Indeed a large percentage of that part of our conduct which is supposed to be guided by reason is

really guided by unconscious factors, and reason only "tags along." The jurisdiction of the conscious is relatively shallow and impotent.

The second peculiarity is its conception of "complexes." A complex is the resultant network of associated filaments, or experiences, which grow up around a given instinct, considered as their nucleus. Each time the instinct expresses itself, or makes an attempt to express itself, the pleasantness or unpleasantness of the experience which follows adds another chapter to the mentally stored history of its previous expressions. As soon as a regular network of experiences is spun, a complex has been formed.

Serious consequences for evil follow when the complexes formed prevent the balanced distribution of psychic energy necessary if all the principal instincts are to function properly. It is therefore the office of education to guide in the formation of complexes, that will not interfere with a balanced distribution of the psychic energy available. In ordinary language, this means that none of our normal powers should be deprived of fair and safe opportunity for development and expression.

All types of psychology agree that the roots of human nature extend down into the physical constitution. Whatever the school of opinion, the tendency in the whole of psychology is to picture human nature as dependent upon, or growing out of, the physiological. Man is human, and not rightly to be accounted for wholly on the animal level, because his body is built somewhat differently from that of the animals. The traits shown by him he could not show unless his nervous system were of a certain accented degree of complexity. Instincts or general tendencies or biological function must all set their explanations against the background of this peculiar nervous structure of the species or of the individual.

This provides the key to what psychology is attempting in its descriptions of human nature.

Exercises:

1. From Watson, *Psychology from the Standpoint of a Behaviorist,* chh. VII and XI, formulate a series of cumulative statements regarding human nature as behaviorism sees it.
2. Summarize the position on human nature taken by Norsworthy and Whitley, *Psychology of Childhood,* chh. I-II.
3. Analyze the introductory chapter in Dewey, *Human Nature and Conduct,* for its theory of the constitution of original human nature, and its conception of the goodness or badness of human nature.
4. After a similar analysis of Tansley, *The New Psychology,* chh. I-V and XVII, compare all four conceptions.
5. Examine two or three college text books on child psychology and extract the idea of human nature assumed by the authors.

Topics for Study:

1. The peculiarity of the psychologist's view of human nature.
2. Salient points in the behavioristic theory.
3. Human nature according to the doctrine of instincts.
4. The "inheritance" viewpoint.
5. The theory of biological function.
6. Personality in the "new" psychology.

References:

Dewey——*Human Nature and Conduct.*
Edman——*Human Traits and Their Social Significance.*
Groves——*Personality and Social Adjustment.*
Hocking——*Human Nature and Its Remaking* (rev. ed.),
Judd——*Psychology: a General Introduction.*
Kirkpatrick——*Fundamentals of Child Study.*
McDougall——*Introduction to Social Psychology.*
Norsworthy and Whitley——*The Psychology of Childhood.*

TANSLEY——*The New Psychology and Its Relation to Life.*
THORNDIKE——*Educational Psychology,* vol. I, Teachers College, Columbia University.
WATSON——*Psychology from the Standpoint of a Behaviorist.*
WOODWORTH——*Psychology: a Study of Mental Life* (esp. ch. XXI).
KING——*Seeing Life Whole,* ch. II.
PILLSBURY——*Education as the Psychologist Sees It.*

CHAPTER III

HUMAN NATURE (*cont'd*): THE VIEWS OF SOCIOLOGISTS

SOCIOLOGY EMPHASIZES THE FACT THAT MAN IS A MEMBER OF A FELLOWSHIP. Whereas the conceptions of human nature entertained by psychology are molded by the observation that there is a close connection between physiological structure and mental life, sociology is impressed by the additional fact that a human being is not naturally a hermit. He is born into a clan or family circle. From the hour of the first cry until his voice is forever hushed in death, normally he is surrounded by fellow creatures. This fellowship relation takes a thousand forms in one place and another, and from age to age, but it never entirely loses its sociable character.

Let there be no misunderstanding. Sociology does not reject the psychologist's viewpoint; it supplements it. Pathological branches of sociological investigation depend heavily for their material upon biology and its related sciences. Physiological variations, it has been found, make much difference upon the social side. Sociology in its general trend, however, extends its quest beyond the borders of psychology in the respects we have noted.

In one aspect human nature is conceived as a social product. The sociologist sees how similarities arise among individuals of the same clan, or among a group which associates within itself for any considerable period of time. He notices how constantly a child imitates his parents, his playmates, his heroes. He ob-

serves one person confirmed in one set of habits and ideals by one set of elders and associates, and a second confirmed in quite another set of habits and ideals by a second set of associates, although both seemed at first to have received the same major endowments. The conclusion is drawn that a human being equals the product of the influences of parents and kin, of comrades and acquaintance.

Expressed in a large, general way, this means that human nature at any given point in its growth is the resultant of many forces, chiefly social in character. Nature is not, then, uniform; neither at the start nor afterward is it exactly alike in every man. At whatever moment we choose to observe him, a man's nature must be determined by a separate appraisal of "the result of the action of his experience on his nature." [1] "Human social life seems to be, indeed, *wholly* a matter of acquired habits, of acquired intelligence, of acquired values." [2] (Italics ours.)

So thoroughly convinced are sociologists of this view that some of them will have nothing to do with the theory of instincts. However, the average sociologist is not ready to discard it altogether. He simply would not make a fetish of it. He sees in instinct a useful hypothesis for the explanation of some facts, subject always to revision on fresh evidences. He does not admit that there is any observable fact corresponding to it. Instinct may be a convenient term to denote tendencies to action in a certain way; objectively, however, it does not exist. As a practical datum it has its legitimate uses. In the scientific sense, it has no real existence.

No man, therefore, whatever the time we employ a cross section of him for purposes of study, is primarily a creature of instinct in the sweeping and literal sense

[1] Wallas, *The Great Society*, p. 22.
[2] Ellwood, *Christianity and Social Science*, p. 35.

of the word. *All he has seen and heard and touched and done, up to that point, is stored up in him, and he is, therefore, a composite of it all.* His action, for instance, upon the occurrence of a death in his family will be guided almost entirely by the ways of doing at the time of death in vogue with his tribe or community, and not appreciably by instinct.

That is to say, a man's nature consists mainly of elements contributed by his social rather than by his physical inheritance. Moreover, the *so-called inner urge* or mainspring of his conduct is dictated more truly by acquired than by inborn factors. Ideals imparted by his elders and fellows form part of the inner urge as truly as bodily conditions or changes, over which he has no control.

From another angle, the unrealized potentialities of human nature are of more significance than its original capacities. The literature of sociology is full of emphasis upon the conviction that human nature is not something ready-made, but that a child's original endowment consists principally of a large fund of capabilities. Admitting that an animal is chiefly a creature of instinct, its reaction under specified circumstances is automatic and practically uniform with the reactions of its ancestors and with the contemporary members of its species, the sociologist points out the comparative variety of ways in which human infants respond to similar forms of stimulation. He is willing to grant that a baby is not devoid of instinctive equipment, but he considers it to be very patent that teachability is *the* outstanding human trait. One eminent sociologist has likened the animal mechanism to a hand-organ set to play a very few tunes, and the human mechanism to a piano set to play no particular tune, but capable of playing an indefinitely great number.

While granting that the bodily structure of the

human being is to a large degree determined by inheritance, sociology centers attention upon the fact that even the physical development of that physical inheriance can be modified by care and feeding and opportunities for exercise of growing muscles, as one of deep significance. It is powerfully impressed to learn that however much a person's native endowment may limit his possibilities for mental and social acquirement, science finds that the poverty or riches of the mental and social surroundings in which the person has spent his life, accounts for the widest variations in developed personalities.

These very varieties in original responsiveness and in developed personalities are regarded as sufficient evidence to prove that human nature in its beginnings possesses far the most significance as a bundle of possibilities. Normally, then, human nature is not originally human, in the strictest sense. Neither, of course, is it anything else. The child at birth is not fully human—he is a *candidate for a full all round human nature.* He has in him all kinds of future possibilities, but they are at present potential only.

Opportunities for the development of his human possibilities occur in his contacts with persons who have already become human. Through their mediation and help, as truly as through the sensations given him by his own nervous system, he learns how to get about in his environment. He begins, here a little and there a little, to share in human ways of thinking and doing. As an outcome of this process of association he literally acquires a full, all round human nature.

From the sociologist's-viewpoint, education is of great strategic value. The significant point in the sociologist's theory is that so large a part of what we call human nature, in the broadest sense, is not inherited in the same way as color of hair and eyes, but is promoted or retarded by the habits and modes of thinking

of the group in which an individual spends his days. This is the fact, whether people take notice of it or not.

Education, following out this hint from sociology, would undertake to "build" personality. And it would attempt to make the "nature" it produced conform to the pattern which its judgment should design. But the human nature resulting in any case would be made out of cloth supplied by the social environments. Just decide upon the plan, marshal the social forces rightly, and successful accomplishment is only a matter of persistence.

Physiological psychology and sociology are not contradictory, but supplementary. We do not wish to give the impression that psychology and sociology are necessarily antagonistic to each other in their views. For in practical life, each makes free use of materials and data furnished by the other to supplement its own. Many a work on psychology looks at phases of its subject from the angle of sociology as well as from the standpoint of a strict psychology; and the converse also is true.

Whatever difference there may be in their ideas is due to the different roads of approach. In fact, differences are often found to be more formal than real and to be differences in terminology rather than incompatibilities. Psychology examines carefully the connections between our actions and biological structure. Sociology examines as carefully the connections between them and the group activities of clan and nation. Psychology thinks of human nature primarily as something adult and fairly standardized, lying back of actions and revealed in them. Sociology thinks of human nature primarily in terms of its future possibilities which are to be realized under the training pressure of the actions and thoughts of the human group to which the individual belongs. In each case the facts which shall occupy the center of attention are de-

termined by the peculiarity of the standing ground adopted.

A well informed psychology admits, however, that original tendencies are modified not only by general experience, but also by the influence of persons. Sociology in turn recognizes that measures of social control if they are to be a success must make allowances for a huge mass of biological conditions. It knows better than to try to develop an expert in education from one whose mental age will never exceed three years.

The two agree on some conclusions important for religious education. Both concede that education is possible. Psychology would roughly describe the educational process as one of modifying original human nature by fostering some of its traits and discouraging others, while sociology would use the word "reconstructing." But in either case, education counts.

On the other hand, neither in strictness is interested in the question as to whether human nature is "good" or "bad." On ethical and theological problems they take a neutral stand. How this indifference is to be regarded by a modern Christian will be discussed in chapter five.

Exercises:

1. Show in what respects the discussion of Gillin, *Poverty and Dependency,* chh. II and X, reflects a belief in human nature as a social product. Are limitations recognized?

2. Compare the ideals of Small (*General Sociology,* ch. XXXII) regarding human nature, with the ideas of Norsworthy and Whitley (*Psychology of Childhood*). What features in the two viewpoints add to or make any difference in the conception of human nature?

3. After reading Hayes, *Introduction to the Study of Sociology,* ch. XIII, on "Hereditary Characteristics," formulate a statement of his conception of human nature.

Does it agree at any point with the main current of sociology as described above? Specify.

4. In Blackmar and Gillin, *Outlines of Sociology* (rev. ed.), ch. XXII, list the expressions which indicate a belief that original human nature is simply a candidate for a full-orbed human nature.

5. Read two or three articles from the *Survey* or the *Family* (magazine). Wherein do any of the articles assume that original human nature is most to be valued for its future possibilities, or that human nature as ordinarily seen in action is a social product?

Topics for Study:

1. The characteristic point in the sociologist's conception of human nature.
2. Human nature as a social product.
3. Original human nature as possibility.
4. Psychology and sociology compared, with points of agreement significant for education.

References:

Blackmar and Gillin——*Outlines of Sociology* (Rev. Ed.).
Carver and Hall——*Human Relations.*
Ellwood——*Sociology in its Psychological Aspects.*
Giddings——*Principles of Sociology* (esp. bk. IV, ch. II).
Gillin——*Poverty and Dependency.*
Hayes——*An Introduction to the Study of Sociology.*
Ross——*Principles of Sociology.*
Small—*General Sociology.*
Ward——*Pure Sociology.*

See also current articles in magazines of sociology, social ethics, and social service.

CHAPTER IV

HUMAN NATURE IN HISTORIC CHRISTIAN THINKING

One who undertakes to follow up the theories of human nature which have marked the history of Christian thinking finds himself embarked upon a long and many-branched trail. In the space limits of the present volume it would be useless to try to give them more than a short and condensed statement.

Since the roots of so much of Christian belief lie back in the religion of the Hebrews, our first section will discuss theories of human nature assumed as reliable in the Old Testament. Next to be considered will be the underlying conception of human nature in the Gospel reports of Jesus. Finally, the effects of Greek philosophy upon Christian thought in regard to human nature will be briefly reviewed.

Old Testament Ideas of Human Nature. The Old Testament has no explicit philosophy of human nature. The writers of the Old Testament can hardly be called scientists or philosophers, in the professional sense. Consequently, no well-defined theory of human nature is to be found, either in the works of the individual authors or in the Old Testament as a whole. There is, however, a certain fundamental sameness running throughout, in the conception of human nature implied in story and sermon, in wise-saying and poem. The assembling of this basic conception will now engage our attention.

Human nature is described as "flesh." Sometimes the term denotes merely animal life, as in the story of

the Flood. In other connections, it refers to the human race as a whole.[1] Or it may include both animals and human beings.[2]

The shades of meaning in the references just mentioned are probably a fair guide to most of the Old Testament uses. Flesh is contrasted in nature to the non-animal world; to non-human creatures, or to the divine nature; but it is *not* taken or used as the equivalent of sin and wickedness. Indeed, Ps. lxxviii. 34-39 pictures God as inclined to be lenient with Israel because of the very fact that "they were but flesh"; as if fleshliness constituted a heavy handicap when pitted against a weak will, and that therefore allowances should be made. Again, in Ezekiel xxxvi. 36 God promises to take away Israel's heart of stone and put in its stead a heart of flesh; as if flesh meant here about the same as conscience. Strictly speaking, however, flesh itself is neither good nor bad.

Human nature is sometimes described as "spirit," or by similar terms. Sometimes the word used is "spirit," sometimes "breath-of-life," and sometimes "heart" or "life." Breath-of-life, in the creation story, is a divinely bestowed gift peculiar to man. In other passages, the other terms we have listed are used to mean the something which makes all the difference between a living person and a corpse, a bundle of dust.[3]

There are occasional instances of a tendency to predicate good or bad of the soul. The soul of Schechem, son of Hamor, is credited with a none-too-righteous impulse. On the other hand, Hosea offers the suggestion that if Ephraim had a heart, he would be righteous and faithful to God.[4]

In spite of these instances, it is nevertheless true

[1] Dt. v. 26.
[2] Num. xviii. 15.
[3] Lev. xvii. 10-16; I Sam. xxv. 12.
[4] Gen. xxxiv. 8; Hos. vii. 9.

that the larger proportion of the Old Testament uses of the above mentioned four terms carry no special connotations either of good or of evil.

On the subject of how human nature should behave, the Old Testament takes three positions that are of especial significance to religious education. Not so much in the way of formal pronouncement, as in basic idea, these three contribute elements of importance to the view of human nature by which practical living is to be planned.

(1) The Hebrew writers lay great stress on *man's kinship to God.* Genesis stories make him the climax of God's creative activities. Psalm viii describes him as "but little lower than God." In other connections he is pictured as so closely related to God that his heart turns to his Maker by as sure an instinct as that which guides the flight of birds. Some of the prophets draw pictures of God and Israel as husband and wife, or father and son—the closest of all known kinships. The very fact that all through the Old Testament it is assumed that God, notwithstanding they are "flesh" (animal), hears the prayers of human beings, implies that to its mind human nature sustains relationships to the Creator closer far than any of the rest of creation.

(2) Hand in hand with the belief in divine kinship naturally goes a sense of the high worth of human nature. It is true that the weakness and at times worthlessness of its conduct, as contrasted with God's spotlessness, is often mentioned. Yet the divine reluctance to destroy the Egyptians (Exodus), or to punish Nineveh (Jonah), or to see the death of the wicked (Ezek. xviii. 23) betrays a keen sense of the value conferred on human life by its lineage. "For man's sake" the ground shall not again be cursed, and the seasons shall come and go in dependable regularity.[5] Creation

[5] Gen. viii. 21.

itself would be a work of waste if it were not used as an arena for the training of human beings; that is, so high a value has man, that the universe was made for him.[6]

(3) The third important element in the Old Testament account of human conduct is the belief that the will is morally free. Strictly speaking, the question is nowhere argued in the Old Testament, either pro or con. The Old Testament interest in the subject was purely practical.

It is true that we find some instances in which human destiny seems to be the arbitrary work of the inexorable hand of the Almighty. God is a potter, man a lump of clay. Jehovah hardens the hearts of the inhabitants of Canaan in order that the Israelites under Joshua may destroy them utterly; the victims apparently have their power of choice taken away from them. Pharaoh's heart, too, is said to have been hardened by divine influence.

In spite of these expressions, however, the main tenor of the Old Testament writings is in favor of freedom. Even Pharaoh, we are also told, hardens his own heart. In the mind of Amos it is Jehovah who brings evil upon the city, but the scathing rebukes to sinful Israel and his pleadings with them are meaningless on any other assumption than that they are righteous visitations on a people that *could* have chosen honesty, one that *can yet* amend their doings.[7] Ezekiel's stern doctrine of individual responsibility would turn into a derisive mockery were the individual not actually free to choose between right and wrong.[8] Every invitation to repent of sins, every warning to evil-doers that the wrath of God is sure, every promise of forgiveness and restoration and every prayer for mercy, every entreaty

[6] Isa. xlv. 18.
[7] *Cf.* Amos iii. 6 with ch. v.
[8] Ezek. xviii.

to stand firm in the strength of the Lord—every one of them would be as meaningless as the rattle of dry leaves in the wind, except for the truth of the belief on which they are based that *man can choose.*

The net final outcome is that while the power of God remains undisputed in the Old Testament, the freedom of the human being to choose good or evil stands out also as an assured component of human life.

Jesus and the Conception of Human Nature. It has become a commonplace among modern students that Jesus presented no system of science or philosophy or theology. He was a practical teacher, conscripting ideas current in His own day for His own uses, and diligently avoiding entanglements with any of the reasoned systems in the field. Ethical and religious teacher though He was, He puzzled out no detailed exposition of ethics and the philosophy of religion. For the most part He confined Himself to practical suggestions and the exposition of concrete cases.

To an examination of Jesus' conception of human nature let us now bend our efforts.

Jesus often uses the Hebrew expressions "flesh" and "spirit." When Peter makes his great confession, Jesus replies that "flesh and blood" did not reveal it to him, the phrase here denoting human kind as opposed to God. In the story of the rich fool He asks what it profits a man to gain the world and lose his "soul," as though the integrity of the *soul* were to be contrasted with the changing material world to its disadvantage. As a rule, it may be accepted that Jesus uses these terms in about the same ways as they were used by the Old Testament writers, one shade or sense being stressed in one connection, another in another, according as the viewpoint of the moment demands.

His characteristic expression for human nature at its peak is "life." Sometimes He employs this key word

in one sense, sometimes another. Now He bids His disciples take no thought for their (outward) life, what they shall eat or drink. Life (inward) is held to be more than meat. He expects to lay down His (outward) life for His sheep as a sign of its inward heavenly quality. Life in this sense is abounding personal existence possible of possession on earth here and now.

Then again, the rich young ruler is told what he must do in order to enter into life. The sheep, in the parable of the sheep and goats, are to go away into life eternal. Jesus describes Himself as coming in order that His followers may have life, in this peculiar or special degree. Life here becomes so abounding as to be imperishable; personal existence is not confined to the present nor to this world, but destined for endless duration in a happier environment. Moreover, its quality is enriched by fellowship with other spirits having life and with the Everlasting Father.

If it comes to the point of scientific analysis, Jesus' use of the word "life" does not lend itself to accurate definition. From the practical angle, it pays tribute to the exceeding preciousness of human nature.

Jesus considered human nature, not as good or bad in itself but as capable of becoming good or evil. Anyone trying to prove either the essential goodness or the essential badness of human nature who undertook his study in an impartial frame of mind would find small comfort in the Gospel reports of the sayings of the Master. The undercurrent of Jesus' words and deeds lends support to neither side of that argument.

His saying that the spirit is willing but the flesh weak does not imply that the latter is a "drag" upon the former, on the hypothesis that flesh is in essence bad. As in Psalm lxxviii. 34-39, the fleshly side of man's nature is referred to in extenuation. His meaning is rather that the flesh is like one horse in a team, which is not strong enough to pull up with its mate.

Neither in His attitude toward publicans and sinners, nor in His remarks about the righteousness of the Pharisees, did He give the impression that there was anything permanently and intrinsically evil in human nature itself. It is equally true that He did not treat any specimen of human nature He met as if He considered him permanently and unchangeably good.

Zaccheus had to repent and repair the damage he had done before he won the approval of his distinguished guest. The publican at prayer went down to his house justified only after acknowledging his sins. Men were qualified to be citizens of the kingdom, not by virtue of something born in them, but by virtue of meeting plainly defined conditions.

"All men are not as bad as they can be." Neither are all as good as they can be. The Master's words afford no foundation for the teaching that in consequence of original sin and inborn depravity the human soul is utterly inclined to all evil, wholly lacking in any power of goodness. On the other hand, the assumption that God is Father of all men does not carry with it the idea that ineradicable goodness is part and parcel of the soul itself.

A more accurate statement of His position would be to say that Jesus deals with human beings as though they had in them strong possibilities of becoming either righteous or unrighteous. The Sermon on the Mount assumes that the human being has much to do with making himself good or bad.

Jesus gave new depth to the idea of human kinship with God. In the foregoing paragraphs we have indicated, at least partly, the attitude of Jesus toward this important Old Testament teaching. He believed in the kinship of human souls with their Creator. God is repeatedly called "Father." It is as Father that He sends His rain on the unjust as well as on the just. He longs for the return of those who have strayed away

from Him. He will hear all those who come to Him in penitence and faith.

God is in a special sense the interested Father of those who believe in Him. To such He gives power to become sons. In His willingness to give good gifts He is much more Fatherly than earthly parents are. He extends careful supervision to those who go on His errands.

Divine sonship is not a synonym for membership by birth into the nation of Israel. Those who think themselves sons of God by descent from Abraham must check up their ancestry again, not on the physical side, but the spiritual. Spiritual descent is proved not by pedigree but by manner of living. Living in kinship to God is the supreme privilege of existence.

Concerning Jesus' belief in *human worth,* several things ought to be said.

(1) His words often lay stress upon it. "Ye are of more value than many sparrows." Again, it is said a man is of more value than a sheep. So infinitely valuable is a single soul that all heaven rejoices when one sinner turns back to his Heavenly Father.

(2) His deeds confirm this valuation. Human beings were worth so much that He often labored to the point of exhaustion in healing and teaching them. Non-Jews received attention, when they sought Him out, the same as His fellow Jews. He discriminated in favor of neither Pharisee and scribe on the one hand, nor publican and sinner on the other—all were equally priceless in His eyes.

(3) More illuminating even than His words or deeds is the spirit in which He went to His death. He was the shepherd, His disciples were the sheep. As a good shepherd He regarded His own life not too high a price to pay for preserving the lives of His sheep. Human personality was so inexpressibly precious that He was willing to give His life a ransom for many.

In algebraic language, Jesus took the Old Testament estimate of man's worth, and raised it to the nth power.

(4) He put this value not upon humanity in the lump, but upon individuals. Jesus seems never to have thought of humanity *en masse*. He parted the crowds into individuals. Not like an American ranchman who sees sheep collectively, flock by flock, but like an Oriental shepherd who calls each sheep by its own name, is the good shepherd.

(5) It is worth adding that to Jesus human nature was not a mere incident in cosmic evolution. To Him the philosophic conception of human nature as a totality would be an empty fiction. A human being was not a speck in the universe, a phase in a great world-operation, but worthy of the notice of God, nay, of God's *love* as his next of kin.

Jesus assumes the reality of freedom of moral choice. It is hardly amiss to say that the most important feature of personality to Jesus was the power of choice in the practice of life. Men could not be held responsible for the lack of opportunity to know; but once knowledge is theirs, if they do not amend their ways their sin becomes truly black. *The* unpardonable sin is the deliberate refusal to listen to the recognized promptings of the Holy Spirit. Not he who hears the good news, but he who hears and wills to the point of doing, has built his foundation upon the rock. Grief overwhelms the Master as He reflects upon the decision of Jerusalem not to be "gathered under His wings." He acts toward those He meets as if the door to becoming good by the choice of divine sonship were always open.

So thorough appears His belief in moral freedom that He would probably have little patience with some people of our own day who excuse themselves for certain offenses on the ground that native instincts are too strong for them, or that social pressure in the oppo-

site direction is irresistible. His plea to the disciples to stand firm under persecution, and His promise of rewards to the faithful, would amount to little more than holding out false hopes if He had felt that instinct and social pressure were too powerful in combat for personal will.

Later Developments in Christian Thought on Human Nature. New Testament ideas (apart from those of Jesus) differ from Old Testament conceptions chiefly in the added stress which they lay on faith in eternal life. In matters of New Testament interpretation it is very easy to fall foul of carefully wrought-out systems which carry with them peculiar understandings of any given saying of apostle or evangelist or other writer. The reader is warned, therefore, that pains will be taken in this volume to defend no one historic system; its intention is to indicate general trends.

It is well to remember that the evangelists, like the other New Testament writers, were not primarily interested in promoting a philosophy of their own or a science of their own. Their absorbing preoccupation was to explain and apply the principles of living which Jesus had taught. Consequently there is in their work little or no attempt to define human nature in logical terms. They assume an attitude toward human nature without defining it.

Aside from a few expressions which show slight departures from the naïve older Hebrew ideas, there is only one point of major importance on which the New Testament conception differs seriously from that of the Old—*the definiteness of its belief in immortality.* Whereas the Old Testament has few references, most of them provokingly vague, to the question of personal existence after death, the New Testament is chock full of the hope of eternal life for each individual believer. The Acts, the writings of Paul, the epistles

of Peter and John, and especially Hebrews and Revelation, make much of the hope of heaven as a present asset.

In other respects the belief of the New Testament writers concerning human nature is broadly similar to that of Jesus, particularly in respect to the conviction of its infinite worth based on its divine sonship, and its possession of individual moral freedom.

Greek philosophy and other non-Hebrew sources contributed elements which modified the earlier Christian conceptions of human nature. Contact with Greek philosophy brought subtle but far-reaching changes. Theological thought which culminated in Augustine tended to use the viewpoint which Plato had embodied in the philosophical doctrine of universals. The prophets and Jesus had shifted the point of emphasis from the older Hebrew conception of the nation as an integer to the individuals who composed the nation or race. The theologians reversed direction and switched back to the older movement of thought. Their attention centered on "man" as a unity and particular persons benefited or suffered because of their membership in this collectivity.

Since "man" had sinned in the sin of Adam, their argument ran, everybody down to the tiniest infant is in a state of sin which deserves a visitation of wrath from God. "Man" originally possessed "goodness"—both these terms are to be understood in the sense explained above—but through "Man's" fall in his representative, Adam, that goodness has been lost.

In dealing with the case of fallen "Man," recourse was had to the *Roman grooves of thought—law, lawgiver, law executive, subjects of the law-executive; law supreme.* Plato and Rome shaped the Western church's conception of human nature and salvation.

The net result may be summarized as follows: The

human race is in essence a unity; human beings were created to "glorify God and enjoy Him forever" or to "know God, love Him, and serve Him, and thereby attain Heaven"; human nature was created good, but became evil; God's justice demands "satisfaction adequate to the sin," a satisfaction which man is by nature unable to give; Jesus, in His death, made adequate satisfaction; from the day of the Cross (at least) the chance has been open to men to avail themselves of the benefits of Jesus' death, though the process by which an evil nature may be saved and the channels through which the benefits of the Atonement may be derived, have been the subject of considerable difference of opinion.

Another Platonic element, the opposition of Idea or Spirit as good, to Matter, as evil, lent support to the belief in the essential wickedness of human nature, *i.e.,* the flesh. If the body is evil by nature, the logical remedy is to mortify the flesh by denials and repressions. Emphasis on the negative side of righteousness will be strong. Not free outlet, but putting under lock and key would be the correct principle to employ in dealing with human impulses.

The trend of Protestant thought has been away from the abstractness and legalism of Plato and Rome. The conceptions of human nature just outlined dominated Christian thought and practice for many centuries. Even after the Protestant revolution, reforming thinkers were slow to change fundamentally and strike off the last of the fetters that had bound them to Plato and Rome. They began the work of the rescue again of the individual, but the elaboration of a theological theory and a church practice consistent with the new vogue of that old viewpoint has required time. The prophets had to labor to change popular thought and ways of doing to conform to a basic belief in the worth and responsibility of the individual, rather than to the

well-being of the nation as a unity. So the leaders of Protestantism and their successors have struggled toward a renewed sway of the belief in the worth and responsibility of individual persons, as opposed to the dead hand of the Platonic "man." Curiously enough, many of them were not conscious of the full significance of their work which has required centuries for its consummation.

Before leaving the present topic, let us observe that the modern movements for educational evangelism and religious education are in line with the general trend of developments in the fields both of religion and of education. They are based on a growing conviction that the more fruitful conception of human nature is not "man," but concrete, individual personalities. They are founded on the belief that we human persons are not passive victims of predestination, either of the theological or the scientific variety, but that every one of us is a candidate for Christian life. They do not belittle the part which the grace of God, and the work of Jesus play in salvation from sin. But they do lay all possible stress on the responsibility resting on the present generation to surround the new generation with every kind of help in the growth of Christian character. While refusing to spend energy in controversy over that old bone of contention, depravity and original sin, they assume that something more is needed than a righteousness which is blind and ignorant. Of which, more later.

Exercises:

1. Consult a good Bible dictionary or encyclopedia in a thorough search for the Old Testament uses of such words as "flesh," "Spirit," and kindred terms. Summarize the main facts, taking care to quote the most significant passages.

2. By the aid of a concordance, study Jesus' use of the

term "life." Take care to distinguish between the comments of the Gospel writers and the reported words of Jesus Himself. Summarize your findings.

3. Read Hebrews, noting what proportion of it deals with heaven and the life hereafter. Compare with it a similar study of Revelation.

4. Make use of the index, and find in a history of philosophy the main features of Greek influence on Christian thinking.

5. Consult some standard history of education for the important trends in educational theory since Rousseau. Compare the results with the idea of the present authors in the closing paragraph of this chapter.

Topics for Study:

1. Old Testament conceptions of human nature.
2. Human nature as seen through the eyes of Jesus.
3. The distinctive contribution of the New Testament to our understanding of human nature.
4. Greek and Roman influences on the Christian thought about human nature.
5. The trend of Protestant thought in regard to our human constitution.

References:

Histories of Christian Dogma.
Histories of the Church.
Histories of Education.
Histories of Philosophy.
KNUDSON——*Religious Teaching of the Old Testament.*
STEVENS——*The Teaching of Jesus.*
WENDT——*Teaching of Jesus.*
(In addition to the above, Bible dictionaries, the Encyclopedia of Religion and Ethics, and similar works.)

CHAPTER V

HUMAN NATURE: A WORKING THEORY

Having completed our sketches of the conceptions of human nature sponsored by sociology, psychology, kindred sciences, and by Hebrew and Christian religious thought, there remains the task of formulating a working theory for our own use in religious education.

At the opening of chapter II we remarked that the conceptions of educators fall roughly into two groups, one the psychological viewpoint, or individual approach, the other what we chose to call the sociological, or the group approach. Christian leaders in the past have been inclined oftentimes to disregard hints on religious training from any other than philosophical sources, but at present there is a tendency to take into account scientific educational findings also.

Out of the manifold and various material at our disposal, we shall seek to construct a synthetic view of human nature upon which studies in the aim, the curriculum, and the method of religious education may be based. Instead of taking the time to go into a labored and detailed analysis of the sources of each contribution, we shall plunge at once into the task of painting in words our composite portrait, indicating the sources briefly and adding only such comment as may be necessary for clearness.

(1) At the core of original human nature lie certain great impulses. By whatever name they are called, whether instincts or some other term, the basic reality of these impulses has established itself in the

thinking of the men of psychology and sociology. However ideas vary concerning the classification of these impulses, they still hold their place in all schools as factors that must be taken into our reckoning.

(2) Native responses can be modified. On this point behaviorist and instinctive-ist and the adherent of the "new" psychology agree. And it is one of the fundamental tenets, as we have seen, in the sociologist's creed. It is because of this fact that native responses can be modified, that the sociologist is justified in saying that human nature is originally a candidate for character, and in adding that personality at any time we choose to "dissect" a sample of it appears to be a product from the character standpoint of the society in which it grew up. Because all this is true, education in character is possible.

Whether the range of modification of native impulses be great or small, psychology may still debate. Whether it is to be described in terms of the formation of "complexes" or some other and better description may be found, is a matter for the various camps of psychology to settle. For our purpose it is enough to know that education of some kind and in some degree is possible.

(3) The native impulses vary in relative strength from period to period of the life cycle. In the language of the instinct doctrine, some are more prominent in the early years, others in late childhood, still others in adolescence, and so on. Human nature, always the same in some respects, is not always the same in all respects.

The signboard here for education, religious or otherwise, points to the fact that the growing individual needs a different sort of guidance at each succeeding period of life. If his student is to live a full Christian life, the religious educator must study out methods by which the impulses dominant at each stage can be

used best in that stage of Christian living, and then help train the individual to express these impulses as he ought.

(4) There are differences both in ability and in opportunity among individuals. Whatever the cause of these differences, they are, like the great native impulses, something to be reckoned with. Consequently no intelligent program of religious education can expect to shape all individuals to one pattern. Allowance must always be made for variety in talent and in experience.

Considering the rapid strides of improvement recently made in the conduct of mental tests—though that science is yet in a crude and embryonic stage of development—there seems to be reasonable ground for the hope that the nature and extent of individual differences may soon become more fully known, and that the teacher's art may be greatly improved in the light thrown on it by his more adequate knowledge of the make-up of the individual student. Then in a more accurate sense than at present, the child (or the older student) can be used as the standard-maker for curriculum and method in his own education.

(5) Human nature is akin to the divine, and man has unique worth. Baffling to the intellect, awe-inspiring to the soul as it is, faith in human kinship to God and its corollary of man's unique worth are nevertheless basic assumptions in Christian education. With this sort of a faith, the work of the religious leader no longer consists in the mere shaping of a creature according to an ethical standard. It becomes something infinitely more appealing—the cultivation of fellowship between congenial spirits, the nurture of an eternal friendship, the rearing of sons in the household of the Everlasting Father.

Moreover, if the principle of man's unique worth be really taken to heart, services to fellow human beings,

as one expression of religion, have a new dignity and importance conferred upon them. Consciousness of one's own value and of the value of one's neighbors can infuse into the religious educator an energy and a sheer happiness in his task to which every formal ethical creed must forever continue a stranger.

Let it be repeated: this faith in the kinship of human nature to God is basic in Christian as distinct from mere moral education.

(6) Human nature is intended for immortality. Because personality may inherit everlasting life, no work in all the world compares in importance and in sacredness with the business of religious nurture.

(7) Personality is endowed with the power to choose between better and worse. Psychology speaks of instincts as flexible or modifiable in their working; or it talks of forming complexes, or of "development." Sociology regards the variety of possible reactions in a given situation as of great significance for social advance or decline. Indeed, all education proceeds on the assumption that human nature is not a victim of Fate which inexorably drives the person along a predetermined road, but that rather it is capable of taking one fork or another of the road.

The main trend of Christian thinking has banked on its belief that when two or more courses of action present themselves, the self may choose between them; and that according as it regards one as better and another as worse, therein the choice made is moral or immoral.

It follows that the religious educator has an opportunity to help the individual live up to his standards of better or worse. To put it in a modern phrase, moral motivation as well as moral precept is possible because personality has the power of moral choice.

Summary

Our study has shown that while there may be a grain of truth in the old saying that "there is no health in us," beyond dispute the human heart was made for God. The child comes into the world a candidate for companionship with the God to whom he is kin. The type of Christian or non-Christian character he will attain is dependent partly upon the influences of home, public school, church, community, and partly upon how he responds to them.

Consequently a heavy responsibility rests upon parents and elders to devote themselves to the creation of processes of education by which the native capacity of the young religion may be strengthened and developed.

Exercises:

1. Study Fosdick, "Manhood of the Master," ch. x. Which of the ideas of human nature presented above are mentioned by Fosdick, and what might Fosdick's thought add to what has here been summarized?

2. In the following groups of passages from the Gospels, notice first whether Jesus considers human nature good or bad all through; and secondly, how he accounts for the fact that people "go wrong."

   a. Mt. xxi. 32; Jn. viii. 31-59.
   b. Mt. xii. 33-35.
   c. Mt. xix. 23-26; Mk. x. 23-27; Lk. xviii. 24-27.
   d. Mt. xxiii. 13-15; xvi. 6-7; Mk. ix. 42.

3. State in your own words the theory of human nature assumed by R. W. Frank, "The Trend in American Family Life," parts I and II (art. in *Religious Education,* XVIII, p. 330-345, Dec. 1923). Then compare with ideas presented above.

4. Compare the valuation placed upon the individual by Rousseau in *Emile,* ch. I; and by Dewey, in *School and Society.*

5. In the light of this chapter, what in McKinley's *Educational Evangelism* indicates a return to the idea of human nature of Jesus.

Topics for Study:

1. Comparison of the Old Testament idea with later ideas of human worth.
2. Practical bearings of the belief in freedom of moral choice.
3. Jesus' use of the term "life."
4. Modern trends in the educator's and the theologian's conception of human nature.
5. Salient points in a synthetic theory of human nature.

References:

Coe——*A Social Theory of Religious Education.*
Histories of Education; see Monroe, Graves and others.
McKinley——*Educational Evangelism.*
Current articles in education magazines, and in *Religious Education* (magazine).
(Other references same as for chapters II-IV.)

PART II

AIMS

WHAT RELIGIOUS EDUCATION HOPES TO DO WITH HUMAN NATURE

CHAPTER VI

ULTIMATE AIMS

A Clear Idea of the Aims of Religious Education Is Needed. Nobody disputes the necessity of having a clear idea of what is to be done before actually undertaking it. In religious education as elsewhere, it is advisable not only to try to understand the material with which one works, but also to know what we are expected to do with it. These two points settled, methods and a whole technique may be intelligently devised. Left unsettled, any methodology pitched upon will be a random and chaotic mess.

Current Statements of Aim. Current statements of aim differ and are often confused and confusing. The discussion of the aims of week-day religious education by the Religious Education Association in 1922 revealed quite a diversity of opinions, notwithstanding a certain unity of thought running through them all. What was true in regard to the uncertainty as to their aim of week-day school leaders is even more true of the Sunday school teachers of the land.

It will therefore be in order at this stage of our study to assemble some typical statements of what the aim should be in religious education, and then endeavor to see wherein they are satisfactory and wherein they show themselves lacking. No attempt will be made to extend the examination to minutiæ. Our purpose will rather be to select well-defined types, and to discuss broad general features in each case.

"To teach the Bible" is an insufficient aim. In

recent years we have come to see that this objective, by itself, is unsatisfactory. When religious educators originally proposed to make the Bible the center of Christian training, they were reacting against a strongly intrenched church habit of putting what seemed to these reformers a conglomerate of Gospel and man made "tradition" ahead of the religion which Jesus himself taught. They also took this course in reaction against the teaching of secular subjects in the earlier Sunday schools on the holy Sabbath day. The best textbook for teaching religion, they thought, was nothing less than Scripture itself. Only make the new generation familiar with the Bible, and morals would take care of themselves.

That aim received a hard blow when somebody drew attention to the fact that a man might know the Sermon on the Mount by heart, and yet misrepresent goods he was selling or treat his family brutally; that a woman might be able to repeat a thousand memory verses, and still show a most un-Christian spirit in her home.

At the same time the growing conviction of the worth of the child as an individual in eighteenth-century educational literature was filtering into religious channels, where it was focussing attention on the principle: "The child is more important than the subject—let us no longer teach the *subject,* but let us teach the *child.*"

The two influences combined have led to general acceptance of the conclusion that though teaching the Bible may have been an advance as an aim upon the tendencies against which it was a reaction, it can now be improved upon.

"To teach a set of correct beliefs" is an insufficient aim. Closely related in many respects to the Bible teaching aim is the plan which aims to present a set of correct beliefs. In Protestant circles this was

attempted partly through the promotion of catechism study, and partly through the selection and interpretation given of Bible lessons in the Sunday school. Often when the mastery of the Bible was the advertised aim, the real purpose was the inculcation of a set of beliefs which would measure up to what was then considered an orthodox standard.

As a substitute for unsystematic memorizing of the Bible this aim found favor with many practical leaders. Knowledge of the Bible, unless linked to fundamental principles, they saw, would yield results of little permanent value. Partisan and looker-on could unite here.

The same difficulties, however, which beset the Bible-aim lay in the way of the belief-aim. A person might have a good intellectual grasp of correct beliefs, and yet for all this knowledge bear no spiritual fruits. Creed-teaching showed itself as less useful than child-teaching. Judged by its results, this aim has proved to be insufficient.

"The aim of preparing good lessons from a variety of sources," is also unsatisfactory. One form that discontent with the results of teaching the Bible alone in Sunday schools took was experimentation with materials gathered from literary sources outside the Bible. Of course, Biblical materials were not rejected entirely but were used along with the rest. But the theory acted on the principle that other than canonical writings contained valuable material and ideas for moral and religious instruction.

This aim, like the one against which it protested, fell under the temptation to disregard the supremacy of the child over any and all material, as well as ran the danger of clogging the curriculum with an excess of material.

"To teach the child" is too vague a statement to make a good aim in religious education. Statements

of aim which place more emphasis on the information to be imparted than on the child himself, in the thinking of the teacher, have fallen more and more into disfavor. Instead, the phrase "The CHILD comes first" has served as a popular refrain in the speech and writings of recent leaders in religious educational progress. Great care has been taken to stress the fact that understanding the child is more important than courses, or organization schemes; more important than teacher's notions and teacher's convenience. Attention has been called to the fact that whereas catechisms or other syllabuses are apt to become set and inflexible, the child keeps on growing, changing and being flexible. Stereotyped courses cannot make the allowances required to meet the needs of pupils with unequal powers and ever varying dispositions. The emphasis upon the primacy of the child was accordingly a distinct advance over systems of religious education which put institution ahead of personality.

Thereafter, it came to be the main concern in curriculum making to hold this advance. This definition of aim, however, is too indefinite. Leaders in thought have never pretended that it was adequate by itself. Its service is to keep a very determining factor to the front in the search for a fuller definition.

"To make good members of the church," is not broad enough to serve as a good working aim. Some practical workers have taken as their aim the making of loyal and well-informed members of a prescribed church body. Without attacking their reasons for making church membership and loyalty central, we call attention to the fact that Jesus severely condemned the Pharisees of his own day, who were the most loyal and the best-grounded class of church people in the nation, and that he spoke of their converts as worse off after than before they became proselytes. In view of these comments of Jesus upon them and

their converts it is clear that an aim which is simply an echo of the Pharisee standard is hardly broad enough to meet the requirements of Christian thinking on this subject.

"Social efficiency and social control of conduct" is also too narrow an aim. The belief that it should build socially efficient citizens furnishes a goal toward which religious education may work. It is an aim that is popular in many quarters at present, and it escapes in some ways the pitfalls of that other type of aim which refers to curriculum alone. And it is undoubtedly an improvement upon the Pharisee type of aim.

And yet it, too, is incomplete. For if religious education contents itself with training for social efficiency or confines itself merely to the direct control of conduct, it is not fully religious, though it may be fully moral. Some of its students may conquer their way to the acquirement of desirable habits, but their lives will all be lacking in the vital feature of real religion. We repeat, however good social efficiency and control of conduct may be as an aim as far as it goes, its fault is that it does not go far enough.

In short, statements of aim which confine themselves to the matter to be taught rather than to the living personality of the pupil; or which represent an ideal too narrow for the complicated business in hand; or which do not square with the Christian view of human nature—each and all of them are bound to be thrust aside eventually for others which will better meet the broader requirements.

Requirements for a Better Formulation of the Aim in Religious Education. It is with a keen sense of the difficulties in the way of formulating a more adequate aim that the following hints or suggestions are given. Definitions by their very nature have to be made too short to express the whole thought, plus its implications. They are apt to seem cold and imper-

sonal. Yet they are necessary to clear thinking and study.

Statements of aim should recognize three cardinal points, in avoiding the faults of the definitions already examined. No one of these can be fairly omitted.

(1) Account must be taken of the whole gamut of characteristics of human nature. When we say that a statement of aim which will prove satisfactory must reckon with the chameleon qualities and possibilities embodied in human nature, we have in mind many a sad instance of how a hasty or one-sided theory of human nature will lead to definitions which are not able to stand the test of practical application in the world as it actually is. For instance, an objective which remembers that man is human, but forgets that he is akin to the divine, will be rejected out of hand in such a test, which ought to open the eyes of its sponsors to the fact that it does not accurately portray human nature. The same fate would befall educational plans which disregard or belittle the contributions of psychology and sociology to a better understanding of the nature of the human self.

Any formulation of aim which shall be able to stand the dozen and one tests brought to bear upon it by everyday experience that has been carefully digested, will have to examine at great length the chameleon qualities and possibilities of human nature in the light shed upon them both by the thought of former generations and the answer of different modern sciences to the question: What is human nature?

(2) The Christian conception of the value and destiny of the human individual must be recognized. If this factor is omitted, religious education suffers a relapse into a system of moral training, without a satisfying answer to the deepest needs of life. Somewhere in the aim, spacious room must be found to insert the Christian answer to the query, "Whence am I?

Whither do I go?" Distinct recognition of the fact of *man's unique worth* must be apparent.

Some statements of aim have centered their attention on man's celestial destiny to the neglect of the earthly phase of his existence; again, they have done the reverse. But as we have seen, human nature is to be regarded as highly precious and valuable both now and forever more. None dispute that we do live here and now, however much some question whether we shall live hereafter or not. On the other hand, it has always been an integral part of the Christian faith that we may have eternal life. Hence the aim of Christian education has no choice but to take into its account the ideals and hopes which grow out of a confidence in the unique value and high destiny of human nature.

(3) Provision must be made for the use of the laws of growth, as discovered by psychology and sociology. In formulating the aim of religious education, it must be remembered that personality is not a ready-made article, but a product which can be partly made to the pattern selected. Although a teacher cannot "do anything he likes" with human nature, it does lie in his power to determine to a great extent that the form which it finally takes shall be high grade.

But: It cannot be thus successfully shaped by arbitrary and ignorant methods. Growth proceeds in well-defined ways. Conditions of one kind bend it in one direction, other conditions in another. Psychology and sociology have made much progress in the discovery and statement of the ways in which that growth proceeds; of the circumstances which develop personality, of an inferior or superior character.

In the light of these facts, the possession of an aim which paid no attention to psychological and sociological laws would cause religious education to fight as one who beateth the air, rather than equip it to spend

all its energy, economically and effectively, at its task.

Working Definition of the Aim of Religious Education. As we tried in the previous chapter to formulate a composite working theory of human nature, so we shall now attempt to outline a composite formula of the aim of religious education. This general statement will refer to the final outcome of the whole process, the ultimate goal; more immediate aims at various stages of growth will be discussed in the next succeeding chapters.

The ultimate aim of religious education should be:

(a) To guide the growing personality into experiences that will entail a progressive discovery of the deeper meaning of the world and of human nature.

(b) To guide the growing personality in the continuous process of reconstruction which his ideals and standards of action for self and fellows must undergo, stage by stage of his development.

(c) To foster a consciousness of God and a loyalty to His will, for its untold value as a motive in the right control of conduct.

(d) To help the growing personality to develop a resourcefulness of its own in the discovery of ways of putting his ideals and his loyalty to God into action.

This statement of aim meets the first of our proposed tests. Account is taken of the fluid character of human nature, because ways and means for the progressive discovery of the meaning of life assume that the individual is capable of development. Consciousness of God and loyalty to Him imply an assured belief in the kinship of human with divine nature.

It also meets the second test. Although no direct reference is made to the Christian conception of the value and destiny of human nature, a sense of man's unique worth is bound to emerge from a study of this kind of the meaning of human existence and the

process of reconstruction of ideals for self and for fellows as growth proceeds.

It meets the third test as well. The progressive discovery of the meaning of the world and human nature, the continuous process of the reconstruction of ideals, the fostering of any specified quality of consciousness—all three depend for their existence on the acceptance of the scientific conclusion that growth proceeds according to law. It is intended that one of the first implications of this ultimate goal of religious education perceived by the reader shall be this: the guidance of pupil experience must be put in the hands of a teacher who works by the acknowledged laws of psychology and makes use of the many helpful hints which the science of sociology may furnish him. From the sciences should come the principles underlying the choice of methods in particular. We are strongly of the opinion that the teacher is under obligation to avail himself of the best help the science of his day can offer him. This conviction is further elaborated in a later chapter.

Our conception of the ultimate goal in religious education may be summed up briefly thus:

THE ULTIMATE AIM OF RELIGIOUS EDUCATION IS TO HELP THE INDIVIDUAL, IN HIS OWN CONTINUOUS RECONSTRUCTION AND READJUSTMENTS OF HIS EXPERIENCE, INCREASINGLY TO UNDERSTAND, APPRECIATE, AND PARTICIPATE IN THE CHRISTIAN WAY OF LIVING FRUITFULLY IN THIS WORLD.

Less amplified than the fourfold definition previously proposed, this shorter formulation still meets the same tests of sufficient scope to avoid Pharisaism and its walled-in life; of recognizing the supremacy of personality; of putting worthy incentives before the eyes

of him who toils; of allowing for all the qualities and possibilities that enter into human nature; of taking into account both man's unique worth and the scientific laws of growth.

We will next consider more immediate aims in religious instruction for use in each of three major stages of human growth.

Exercises:

1. Study the direct statements and the implications in the following passages. Where they contain a clear statement of the aim of religious education, point out likenesses and differences on comparison with the definitions offered in the present chapter. Where there is no explicit statement, but ideas which bear on aim, show what to your mind the aim thus indicated would be if briefly stated.

   a. Ellwood, *Christianity and Social Science,* p. 65, and footnote; p. 66-68; p. 79-80.
   b. Stout, *Organization and Administration of Religious Education,* p. 40, 50.
   c. *Religious Education* (magazine), XVII (Feb., 1922), p. 11-32.
   d. *Ibid.,* XVIII (Feb., 1923), 25-32.
   e. *Ibid.,* XVIII (June, 1923), p. 154.

2. What bearing upon some of the older statements of the aim in religious instruction has the warning in *Religious Education,* XVIII, p. 209?

3. A college class worked out the following definition: "The aim of religious education should be to interpret the actions and teachings of Jesus in such a way that people of today will incorporate his spirit and his way of living into their lives." Amplify this definition, then criticise it.

4. Examine various catechisms: the Westminster catechism, Luther's shorter catechism, the Roman Catholic catechism, and any other you may be able to find. Write out the aim set forth for religious education implied in each. Compare with other statements already before you.

5. Read Fosdick, *Christianity and Progress.* Write out

a definition of aim such as he has in mind, together with a list of reasons he would be likely to emphasize in favor of each part of the definition.

Topics for Study:

1. Aims which center about a curriculum; their good points and their faults.
2. Similarly, with aims which center about some particular church organization.
3. Requirements of a statement of aim which shall be satisfactory.
4. The longer statement of aim, and reasons in support of it. In opposition.
5. The shorter statement, and reasons in support of it. In opposition.

References:

ATHEARN——*Organization and Administration of the Church School,* ch. I.
BETTS——*How to Teach Religion* (esp. chh. II, III).
BETTS——*New Program of Religious Education.*
BOWER——*Educational Task of the Local Church.*
BUSHNELL——*Christian Nurture.*
COE——*Social Theory of Religious Education.*
COPE——*The Modern Sunday School and its Present Day Task.*
COPE—*Principles of Christian Service.*
CUNINGGIM-NORTH——*Organization and Administration of the Sunday School* (esp. ch. I).
HARRIS——*Leaders of Youth,* chh. viii, xxiii, xxiv.
FOSDICK——*Christianity and Progress.*
MCKINLEY——*Educational Evangelism.*
MAUS——*Youth and the Church,* ch. 1.
POWELL——*Junior Method in the Church School,* ch. iii.
WEIGLE-TWEEDY——*Training the Devotional Life,* ch. x.

CHAPTER VII

MORE IMMEDIATE AIMS: CHILDREN

The distinction between ultimate and immediate aims is an important one. Anyone who has read books on the problems of the religious leader has come upon passages which seemed excellent in the abstract, but which proved hopelessly vague when an attempt was made to put these ideas in practice in a particular situation. The same defect is even more often true of speeches at institutes and conventions called for the express purpose of training teachers of religion.

If the statements of aim in the preceding chapter are to prove of real help to the average reader, specific consideration must be given now to more immediate aims which must be held in mind by a given person dealing with a given group. Our shorter statement of ultimate aim was "continuous reconstruction and readjustments of experience so that the individual comes increasingly to understand, appreciate, and participate in the Christian way of living fruitfully in this world." Our task is now to inquire what particular attitudes of heart, what particular varieties of conduct, at each of the major stages of growth, will assist the individual on his way to this goal.

Since the findings of genetic psychology are already common property, it is unnecessary to turn aside here to argue over the proposition that religious knowledge and expression change and grow from stage to stage in every life, so that the child's religion is not exactly the same as that of the adolescent, nor does that of the adolescent exactly duplicate the religion of the

adult. Similarities there may be, but none the less surely there are differences.

Helps Toward an Understanding and Appreciation of the Christian Way of Living Fruitfully in This World. Experience shows that as an aid toward the understanding and appreciation of the Christian way of living fruitfully in this world, the developing personality needs as a minimum:

(1) Richer and richer conceptions of the kind of character God possesses, and expanding ideas of the closeness of His relation to the world.

(2) An increasing first-hand knowledge of the worth of human life.

(3) A growing familiarity and sureness of insight into what acts are right and good, together with a sounder understanding of the reasons why one act is right and another wrong.

(4) Sufficient knowledge of the fundamental facts required for an elementary understanding of the beginnings of our religion, and a ripening reverence for Jesus and the historic world movement that bears His name.

Either the first or the fourth may be taken as the pivot around which the others may revolve. But a place of its own must be given to each in the well-rounded religious development to which the child is entitled.

Richer Conceptions of God. The time comes when it dawns on the mind of the child that there are other personalities besides his own. He begins to inquire, "Who made the stars and the flowers, and us?" Since one of his strongest characteristics at this same stage is the capacity for loving and being loved, it is then that he needs to form his first acquaintance with the idea of God as his unseen Father who made him and loves him and cares for him, and that He is the maker also of the world with all the beautiful and wonderful things in it.

As he advances step by step in years, he goes to school, forms new friendships, and becomes less dependent on his elders for hourly aid and attention. His world enlarges through his steady accumulations of new knowledge and expanding powers of observation. Then it is time for him to begin to fill in the particulars in regard to God's work in creation. God gets the sun up on time every morning and puts him to bed on time every evening. God is punctual.

Beginning young, but assuming greater and greater prominence in the child's thinking, must come the conception of God as Lawgiver and the keeper of good order in the universe. His ideas of God as the Maker of heaven and earth now need more filling in; he should take his first looks through microscope and telescope and get his first impressions of how infinite in majesty and power, God's works in creation show Him to be.

One specific aim in the religious education of the child should therefore be by story and reading and song and conversation to fill in the particulars of the idea of God and His relation to the world already budded in his mind, and thus meet his deepest questionings and give him an answer to his basic instincts of wonder, awe and reverence. In addition, religious education should be expected to cultivate the response side of his nature in the way of attitudes of love and gratitude, and of wonder so profound that it will express itself both as reverence and loyalty.

The normal child wants to act like his mother or father in a great many ways. Why cannot religious education inspire in him a desire to begin to act in more and more ways like God or Jesus? Why cannot he be induced to vow to get up on time and go to bed on time so as to be punctual like God? Properly directed, this ambition to act in more and more ways like God or Jesus may become a potent force in the

realization of the great aim of a child's religious education.

An Increasing First-hand Knowledge of the Worth of Human Life. The kindness and unselfishness and helpfulness which the Christian practices is backed up by an experimental understanding in ever-enlarging measure of the unique worth of human life. The capacity to appreciate the value of life is not something which comes suddenly and full blown; it grows, it unfolds, and the rate of its unfolding depends partly upon the kind of nurture given it.

It should, then, be one purpose of the religious teacher to train the child's sense of values by wise suggestions based upon careful oversight of the way he acts toward his live pets, his little garden, and his human playmates. Well-chosen stories of labor and sacrifice for the benefit of others, willingly borne, may be told to show how labor and sacrifice of this kind add to the esteem in which we all hold human nature.

A Growing Familiarity and Sureness of Insight Into What Acts Are Right and Good. It has become an axiom among religious educators that the command to "be good" leads to little or no concrete results, good or bad, in the everyday life of the young child. What the child needs is specific guidance and suggestion. Until he gains some degree of insight into the moral quality of a proposed act, a child is at a loss to know what he ought to do. Religious education must see to it that the child acquires a growing insight as to which of his acts, and those of his playmates and companions, are right and good and which are bad. As he arrives at an age when he can begin to understand them, the constant aim of the teacher should be to back up that improving insight by a growing appreciation of the reasons and principles which draw the line between the good and the evil.

Incidents from real life that do credit to human

nature should be told and the quality in them thus valued so highly pointed out. Kind acts should be recounted in such a fashion that the child can see how they raise human nature in our esteem, and so may appreciate the beauty and "betterness" of the kindly spirit. An instance of truth-telling that cost the speaker dear may be pictured so as to make it daylight plain why such an act of truth-telling bears out the high standing given to human nature at its best by us.

KNOWLEDGE OF THE HISTORY OF OUR RELIGION, AND ESPECIALLY OF JESUS. Children seek knowledge, not so much for the sake of its practical use, as for the love of learning something new. Childhood is, therefore, the time for storing the mind with facts which will not be put to full use until later on. This principle may be disputed by the project school of pedagogy, but serious limitations stand in the way of carrying out the theory of the project method always in practice.

As a supplement to the direct help which is given to the child in his *present* living it is natural and easy to impart facts and ideas upon which added years will teach him to put their true value. If such a mechanical matter as running over quickly in the mind the names and order of the books of the Bible be left until adulthood, the impairment of the memory's power to retain may prevent the skill being acquired at all; whereas in childhood it is a comparatively simple task. We repeat, childhood can learn many things, for the fun of learning, which can then be put to great good use in later years.

While there are many things in the Gospels which cannot be brought directly to bear upon the problems which childhood has to solve, the importance of Jesus in the history of religion makes it essential that no child be allowed to pass into youth without gaining a fairly clear and connected idea of the life and work of the Master.

We have endeavored to indicate, in these brief paragraphs, a few of the immediate aims involved in the prolonged prosecution of our great aim, as they apply to the *understanding* and *appreciation* by the child of the Christian way of fruitful living in this world. Fully as important, however, are the helps to *participation* in Christian living.

Helps to Participation in Christian Living. In practice there seems to have been some danger in the recent past that religious leaders might come to put their major emphasis upon the understanding and appreciation side of their task. In the previous chapter attention was called to the faults of an aim which is curriculum-centered. Granting that Christian principles of conduct must be understood before we can expect a Christian course of conduct in practice, it still remains true that no person can be counted a Christian, according to the criterion of Jesus, until he bears fruit, that is, participates in godly living.

Now, if religious education does its full duty, not only will the child be instructed in the essentials we have been discussing, but he will also receive assistance and definite encouragement to set up and fix those habits which harmonize with and express the Christian knowledge and impulses which he is gaining through instruction.

A prime concern of the religious leader will be to assist the child in opening a way out for the voicing to God of his gratitude, his wonder, his loyalty, and his need of moral help in prayer or song or other appropriate form of expression. A parallel aim will be to assist him in clothing his respect and reverence, in appropriate action, as by an inward difference of behavior in religious meetings; or a truly deferential manner of treating the Bible, the name of God, and every other sign and symbol of things divine.

His second concern will be to prompt and assist the

child to express the growing esteem which he feels for human nature, by sharing his own good things and his own joys with brother and sister, father and mother, playmate and friend; by acts of kindness to animals; by bits of attention to persons less fortunate than himself; by the habit of truthfulness and honesty and fair play. A child may memorize the Golden Rule perfectly, and yet need many patient reminders of what the Golden Rule would bid him do in this situation—and this second one—and still a third one. He may be honestly determined to help somebody who has aroused his sympathy, and yet welcome repeated suggestions in studying out the deed which will approve itself as most helpful not merely in intention but also in the event.

Besides these two concerns which have the *outward look,* there are two others which have the *inward look.*

As for the first of these, religious education should aim to assist the child in training himself to exercise a greater and greater measure of conscious *self-control.* By priming them for the opportunity afforded by crises, for curbing sudden impulses, by holding up for imitation before the hero-worshipping side of their minds examples of those who have conquered themselves, progress can be made in the effort to fix in the young character the practice of a self-control which thinks before it acts, and acts according to its best thought. One by one a youngster can be encouraged to win through in the battles with indulgence and contrariness involved in forming the habit of curbing chance impulses in order to make place for intelligent moral action. In all this side of the work of the teacher, full recognition of the element of freedom in human nature is paramount.

The second of these concerns which has the inward look is *responsibility,* for freedom carries with it a

sense of responsibility for, as well as the need of, self-control. One of the chief aims in religious education ought to be to assist the child to a clearer and more pressing conviction that constant additions should be made to his list of self-imposed "oughts." He needs to be impressed with the battle joy that can be put into remembering to do certain routine things without waiting for his parents to prompt him, and into working for the prize of a reputation for dependability and regularity in doing assigned tasks. Ways should be found to lead him into a comprehension that as he has a duty to himself, so likewise he has a duty to help rather than hinder others in doing their duty to themselves. When the gang spirit is dawning, he needs suggestions—and that right often—of worthwhile ways in which his gang can express the recently born urge in them for group action.

Assistance in the Selection of Adult Models. Early childhood imitates anybody who comes within its range of observation. As young as three years of age a child will copy the ways of some grown-up he particularly likes, not in everything, of course, but in many things, and pay no attention to worthier examples. As childhood advances, this early tendency to imitate such a favorite hardens into the more persistent and ardent quality of hero-worship.

Out of this characteristic of childhood springs both vexation and opportunity for religious education: vexation, because so much of the painstaking efforts of the religion leader are neutralized by imitation of careless and uncaring grown-ups; opportunity, since effective use for good can be made of so strong a tendency once a method of training for it can be worked out. An essential feature of the more immediate aims in the religious instruction of children is to plant in their minds instances from real life that exemplify love and care, obedience and self-control, reverence and

helpfulness. By judicious drawing of attention to likable and admirable traits, religious education can be of much assistance in starting and carrying on the domesticating of desirable habits and traits of character in the mental and moral make-up of the developing life. The Master himself can be presented so that His likeable and admirable deeds will arouse a spirit of emulation and encourage imitation of His self-control, good comradeship, forgiving spirit, and loyalty to the Heavenly Father.

Paralleling the proverb, "As a man thinketh in his heart," another may be coined to read, "As a child *likes* or *admires,* so grows he." Adult models are a deciding influence in the developing of his character. It must therefore be the constant aim of the religious leader—along with what assistance he can be in richening his children's conceptions of God's character, their first-hand knowledge of the worth of human life and their growing sureness of insight into what makes an act right or wrong—to fill the child's mind with a liking and admiration for persons, historic and living, distant and present, who live the qualities and do the deeds of a sincere follower of Christ.

At the risk of seeming repetition, we return to the matter of *responsibility.* In a day when it is the fad to blame heredity or the social system or our neighbors for our own shortcomings, all the assistance possible should be given to strengthen the child's grasp on the fact that his growing sense of independence and individuality needs to be tempered with a truly urgent feeling that as an independent individual he is responsible for his own acts. Religious education should aim, little by little, to have the lesson thoroughly learned that his liberty of action is highly dangerous to a free person, unless he has a well-developed sense of responsibility, and that to shirk its cultivation is unpardonable cowardice.

Exercises:

1. Consider the aim professed in each of ten lessons, from the teacher's manual of some one course in a graded series. Is the aim thus set forth in line with the central purposes of religious education described in this volume? In what respects? If not, how not?

2. Rankin, *A Course for Beginners in Religious Education,* pp. 38-40, draws up a statement of aim, followed by a list of topics for the year. Do the topics listed accord with the stated aims? If so, classify these topics under each of the aims.

3. After a study of the table of contents, and the reading of selected passages of Munkre's *Primary Method in the Church School,* do you believe that it treats in balanced proportions the four points mentioned near the head of the present chapter? If not, which is the better presented, and in what way?

4. Examine Powell, *Junior Method in the Church School,* with the same inquiry in mind.

5. Examine some one of the text books for children in the Abingdon Week Day series, with the same purpose.

6. Weigle-Tweedy, *Training the Devotional Life,* chh. II and III, contain hints on teaching how to pray. How much of the aims outlined above are met by these hints? How much are left untouched? Specify.

Topics for Study:

1. The importance of clear and concrete more immediate aims.
2. More immediate aims in connection with each of the four points outlined near the head of the chapter.
3. How to link the growing sense of the independence to a sense of personal responsibility for one's acts.
4. The bearing of each of the more immediate aims suggested in the present chapter upon the ultimate aim that has been selected.

References:

BAKER——*Parenthood and Child Culture.*
BETTS——*How to Teach Religion,* chh. 2, 3.

HARRISON——*The Unseen Side of Child Life.*
HARTSHORNE—*Childhood and Character,* chh. 11-17.
MOXCEY——*Parents and Their Children,* ch. 9.
MUNKRES——*Primary Method in the Church School,* ch. 1.
NORSWORTHY AND WHITLEY——*Psychology of Childhood,* ch. 13.
POWELL——*Junior Method in the Church School,* chh. i-iii.
RANKIN——*A Course for Beginners in Religious Education,* pp. 1-38.
STOUT——*Organization and Administration of Religious Education,* chh. i-iii.
WHITLEY——*A Study of the Little Child.*
WHITLEY——*A Study of the Primary Child.*
WHITLEY——*A Study of the Junior Child.*

CHAPTER VIII

MORE IMMEDIATE AIMS: YOUTH

THE SIGNIFICANCE OF YOUTH. Youth has long been recognized as an important stage in life development. From the viewpoint of the older generation it is also known as a time of "dangers." Whereas children are subject to a fair degree of control, partly because of their physical inferiority to their elders and partly because their mental capabilities are so largely undeveloped, youth shows itself both physically and mentally able to resist parental domination.

Time would fail here to go into the reasons why the customs and the thoughts and the values arrived at and cherished by each generation seem to it indispensable. Time would fail were we to begin to elaborate upon the factors which enter into the hope of each generation that the ways and the thoughts and values it has safeguarded will be retained by the new generation, and in turn passed on unmodified. We must rest content with stating the fact. The older generation wants to see itself repeated in the youth of its day, but these youth are too heady to accept without a murmur the domination of their father's generation.

Looked at in the large, childhood is a conservative and youth a progressive period. Childhood learns from its elders gladly, craves the company of its elders, wants to be like its elders. Youth, on the other hand, looks to its mates for leadership, prizes the company of those of its own years, wants to improve upon the world and sets out to make a world of its own. To the

eyes of childhood manly and womanly estate is a goal far in the distance. In the mind of youth adulthood is but one step ahead, and that step already half taken.

Basic Characteristics of Youth. Psychologists have given careful study to the traits appearing with the dawn of puberty, which are accentuated or which undergo striking development during the adolescent period. Hall, Tracy, King, and others have collected for the educational world a wide variety of facts and conclusions differing somewhat in details, but agreeing in the main among themselves.

Running through the maze of facts there are two or three scarlet general threads. The manifold descriptions of the peculiarities of this stage of growth can be grouped under a few heads. Stopping here, then, only for a brief statement and discussion of two or three basal characteristics, we shall proceed to formulate some more immediate aims for the guidance of the leader of youth's religious life.

1. Youth is a period of expansion and deepening. In the expression "expansion and deepening," emphasis should lie upon the conjunction. For childhood is also a period of expansion, and adulthood may often be a period of deepening. But youth is *both*.

New facts and interests throng in upon the receptive mind of the adolescent, new meanings dawn before the eyes of his new-fledged powers of reflection. Knowledge broadens with bewildering speed, and the ability and liking for philosophizing buds and bursts into full flower. The wisdom of the past and present is devoured, and in the strength received from it, youth turns to wrestle with the giant problems of the centuries.

2. Youth is a time of transition from objectivity to subjectivity. The bashfulness of the teens has long been a standard butt for wit and cartoonist. Such expressions as "the necktie age" and the "clean ear stage"

testify to the universal recognition of the fact that the self-forgetful outward look has yielded up the ghost and given place to the self-critical inward look. Nor does this inward look confine its observations to physical appearances; it extends to every nook and corner of the personality.

One particularly significant feature of this switch to subjectivity is a hypersensitiveness of conscience. Sin becomes horrible and black. An injury to another which would have caused childhood hardly a second thought keeps sleep from the tortured brain of adolescence. Wrong-doing may be forgotten in time, but it is not forgotten without effort and determination. The wish to know the right deepens into desire, longing, anxiety to know exactly what one ought to do or think. These are the days of heart-searching, literally so, when the soul gazes often and long within.

3. Youth is normally a period of transition from individuality to sociality. The joy in competition is replaced by delight in coöperation. "I" and "my" retire in favor of "we" and "our." The former nebulous string of playmates crystallizes into the organized gang; the none too clear and compelling ideas which the child has of his connection with the world at large dissolves in the warmth of a sense of obligation toward all humanity.

In its hour of stock-taking, it is true, youth confers on the personality a heightened realization of his own individuality, and lays upon him a corresponding burden of responsibility. But these hours of accent on individuality do not normally result in making it seem a thing apart. It is always linked to an awareness of friends, community, and human kind. Hence, it is safe to say that adolescence witnesses a change from self as central in the thought, in favor of a "shall *we* do it" spirit.

Aims Suggested by the Basic Characteristics of

Youth. With the ultimate aim always in the background as an over-ruling guide, the basal characteristics of adolescence we have just enumerated may serve as under-guides to the discovery of more immediate aims in the religious instruction of youth.

It may be well to note here again the outline of helps toward an understanding and appreciation of the Christian way of living fruitfully in this world, offered near the opening of the previous chapter. By the filling in of additional particulars, new to them, the rich conceptions of the kind of character God possesses and the closeness of His relation to the world, sown in the mind of the child, may grow and expand at the same rate as youth's growth and expansion. By this same process, *i.e.*, the filling in of particulars, growth and expansion may take place at the same rate, in first-hand knowledge of the meaning and value of human nature; in sureness of insight concerning right and wrong; and in a knowledge of the history of our religion which would shed light upon the problems of the present hour. It might be added, that opportunities should be pointed out to put into action these principles and the spirit which they are calculated to generate, and to cultivate the sense of fellowship with God.

Aims Suggested by Adolescent Expansion and Deepening. One of the perplexing problems of adolescent expansion and deepening is the sad feeling of disillusionment to which they give rise. In the light of inpouring conflicting ideas, older guiding principles that once commanded faith receive shocks that make them reel and stagger. Institutions which it did not occur to childhood to challenge are bidden to justify their right to expect allegiance, and, what is more, their very right to exist.

There arise doubts and questionings in the realm of Christian faith regarding the true nature of the Bible,

the true origin and nature and meaning of the universe, the true nature and true character of God and of Christ, the true "plan of salvation," and a hundred related points.

a. Since it is openly acknowledged that each person is entrusted by God with moral freedom, no choice remains but to give each one, up to the measure of his youthful power to grasp them, the deepest facts and explanations within the knowledge of mortal man upon which to reconstruct his shaken faith. Youth stands at the door of adulthood and once they pass through, it will be a cardinal sin for them to act otherwise than on their own judgment.

We should make it our business to give them each one before youth has passed, all of the best knowledge that the race has accumulated which they find themselves able to appropriate, holding back nothing that has proved significant to moral thinking.

Take the case of the young woman who worries over the question whether her understanding of salvation is the true one. Let great pains be taken to introduce her mind to the best thought of the centuries in regard to salvation. Or the young man troubled by doubts as to the existence of Christ, and his own purpose in living. Let the whole matter be faced squarely and in an earnest, inquiring mood. Or two chums, with minds muddled by their debatings on the true nature and value of the Bible? Let facts on facts be set before them patiently, and the search for honest conclusions continue.

b. Add to the fact that his moral freedom is a trust from God, the fact of his expanding and deepening powers of the soul, and this inference would appear to be a sound one: Religious education should aim to be of what assistance it can to the youthful inquirer as he makes his own way step by step along the path to truth, rather than to whisk him over to the teacher's

own conclusions in some dogmatic aeroplane. It is a divinely imposed duty of the religious leader to supply all the intellectual assistance and moral encouragement he can to the young questioner whose own hard duty is to think over again the thoughts of Jesus and of those who have reached the conclusion that Jesus is the Son of God, in order thus to acquire a basis on which to come to a decision of his own.

c. Pathetic indeed is the predicament of the expanding youth who learns that his long-loved favorite hero has serious flaws of character. The shock of disillusionment is apt to leave its victim skeptical, cynical, adversely critical of everybody and everything.

Right here religious education may perform a *triple service.* To begin with, it may improve the occasion to point out the prevalence of faults and shortcomings in human beings, and consequently our common human need of God and the inspiration of just the kind of person described in the Gospel accounts of Jesus. As a contribution to his increasing first-hand knowledge of the meaning and value of human nature, the "weakness of the flesh" can be better explained, and his respect and reverence for the mercy and the patience of God strengthened.

In the second place, it can be pointed out to the young man or young woman that this very capacity and tendency to criticize heroes of standing is significant. It signifies his responsibility when he has parted the heroic traits from the faulty, to throw away the dross and to keep and *revere and imitate the gold.* It should also serve to remind him of his grave responsibility to some child acquaintance who may be taking *him* for his hero. Religious leaders have not striven as hard as they might to turn this hour of youth's disillusionment to its eternal spiritual profit.

The third service which religious education may render is one of rebuilding. Out of the wreckage of shat-

tered hero-worship something of finer and more lasting drawing power may be constructed. That something finer and more lasting is a sounder, intelligent, and a much less vulnerable reverence for the great figures of the past, and for his elders with whom he brushes elbows. That process of reconstruction will have to be prosecuted little by little, over a long stretch of years, it may be. But the task is not impossible, and the result is worth the cost.

Aims Suggested by the Transition from Objectivity to Subjectivity. When in the course of human events the young person, called a child hitherto, begins to express opinions, and falls into the habit of introducing his share of the conversation with a frequent "*I* think," then we know that the days of his child's outward look are over and his point of view has shifted to the youth's inward gaze. Did we, when we found what was happening, vary our method as religious leaders? No. The opportunity lay before us. Was not our failure due to our neglect to think out the ways in which our aims ought to be modified to meet the new conditions?

The phenomena connected with the transition from objectivity to subjectivity indicate no less than three immediate aims worthy of adoption.

a. Youth is the time to supply truth with "inner" sanctions. Childhood bases its principles of action pretty largely on the authority of its elders. Early adolescent debaters, if not coached to avoid it, instinctively search out statements of "authorities" to quote in support of their positions. Early adolescence justifies any stand it takes in thought and action on the ground that So-and-so, a great Person, thinks this or does that.

But as early merges into middle, and then into later adolescence, the mind shows more and more willingness to exchange external authority for an *inner compul-*

sion. Here is an opportunity for the religious educator. We have already said that one of his aims ought to be to give the growing personality the benefit of all the facts and explanations in the history of human thinking which may help him to reach his own conclusions. Part and parcel of this process is to be of whatever assistance we can in making clear to him that truth is eternal; that it does not depend for its validity on the standing or falling of any person who has discovered it. It is not the private property of any man, whatever prestige he may attain. Truth is mine only as I make it mine.

Similarly, duty can now be shown to him not to be a burden saddled upon man by the king or any of his courtiers but something that lies within and is an organic part of *me.*

To justice also can now be given a newer and deeper significance. It is the privilege of religious education to help to open the eyes of youth to ways in which justice is bigger than childhood realizes, in which justice fits in harmoniously with mercy, forgiveness, and pardon in the great universe system of order.

b. In the face of their acute sensitiveness of conscience, religious education may help youth to put two and two together and understand that God had a purpose in giving them simultaneously a new consciousness of individual independence and a new conscientiousness. The sharper conscientiousness belongs with the emphasized sense of independence, as right belongs with left—they are two sides of an indivisible unit. It is wrong deliberately to repress either one and give free rein to the other.

On the other hand, it is the physician-like function of religious leaders to relieve the worry and anxiety of the conscience-oppressed soul, by pointing the way to forgiveness even for those weighed down by a crushing sense of sin, or by helping them to break through

and decide upon the course of duty if it is indecision which is causing the heart-anguish. These ministries to the sensitive conscience of youth form one of the supreme opportunities that fall to the lot of the Christian educator and friend.

Cultivation of an enlightened and sensitive conscience in regard to current evils, which will lead them in middle age to end some of the abuses which the present generation of adults tamely tolerates, should be the constant aim of the teacher of adolescence. Abnormal sensitiveness is of course to be treated tenderly, with a view to correcting its extremes. In general, however, the high purpose that must be kept at the front is to preserve a keenness of moral sensibility "which 'feels a stain like a wound,' abhors every form of personal vulgarity or dishonor, disdains to barter personal integrity for personal gain."

c. The child looks out upon the world of many occupations, and the one he selects is chosen, either because he takes a fancy to some feature of the work it requires, or because his hero follows that occupation. Youth, on the contrary, seeks for better founded and less obvious reasons to control his choice of vocation. Not surface appeal, but some such substantial reason as his own talents or the possibilities it offers for achievement or the opportunity for service enter into and determine his decision. This difference between childhood and youth in their approach to the choice of an occupation is a phase of the change from objectivity to subjectivity.

Religious education ought to be of all the help it can to the groping youth, as he tries to feel his way to the right decision in the matter of his vocation. If the closeness of God's relation to His world, and first-hand knowledge of the meaning and unique worth of human life are becoming increasingly clear to him, high ideals and a deep sense of responsibility are likely to be given

their full weight in the choice of the work into which the main strength of life is to be poured.

There was a day when the ministry was the only vocation to which one went by distinct divine call. At the present hour many a young person is entering into some other field of labor in the thoughtful conviction that *"God needs me here."* This leads some church leaders to view with anxiety the shortage of candidates for full-time religious leadership, and to ask whether the preaching of the sanctity of secular occupations has not wrought mischief to the cause of religion.

However opinions may differ on this point, all will agree that religious education can—and *must*—go on offering guidance to youth who have not yet made their choice, in the form of emphasis on the religious and moral influences of the various vocations, and their bearing upon this all-important decision.

Nor should the opportunities and rewards of the ministry and allied positions in the church be minimized and overshadowed. Full-time religious leaders are needed. Religious education has every reason to impress upon the hearts of youth the burden of that need, and assist a certain number of the competently equipped in each generation to settle the question of entering the ministry in the affirmative.

Aims Suggested by the Transition From Idividuality to Sociality. The clear trend of revelation in the Old Testament, and the keynote teachings of the New, bid the Christian Church proclaim the brotherhood of all men. And the uppermost instincts of the youth create in him a peculiar ability to understand what brotherhood involves. "Social" is the appropriate adjective for adolescence.

a. Religious educators should therefore make it their aim *to help youth to deepen their comprehension*

of the Christian way of fruitful living in life's multiform relationships. Jesus' remark upon "Corban" should serve as a vestibule to a thorough search into the foundations of the family relationship, and the obligations growing out of it; the family will then be endowed with new sacredness as the search progresses. Loving treatment of father and mother, sister and brother, grandparent and uncle and aunt, would find new sources of sacred motivation.

b. Not only would the family relationship be more penetratingly sanctified, by close study of life's relationships from the Christian angle, but a *new and more exacting insight would be gained into the applications of the principle that "I am my brother's keeper."* That new sensitiveness to additional requirements of conscience combined with the social consciousness so strong in youth make it a strategic time for calling attention frequently to the influence for good or harm of *my* defeats and *my* victories in the lives of younger companions. If in childhood, because of its outward look, stress was needed on the good deeds of its heroes, youth, because it has turned its eyes inward, may profitably study the effects of its own acts upon its associates, and ponder the warning and encouragement which those effects bring home to its conscience.

c. Another manifestation of the social instinct is a craving for chances to sacrifice. Herein lies a priceless opportunity for the religious leader to act as a wise counsellor. It is his privilege to drive home the principle that justification for sacrifice may finally be traced back to first-hand knowledge of the worth of human nature or the cause for which the sacrifice is made. It is his privilege to explain that the fundamental reason above all others for sacrifice is the contribution it will make to the good of our fellows, and that the good of other fellow men can be a reason for sacrifice only on

the assumption that man occupies a place of unique worth in the universe.

Religious education can direct attention to the call for *sacrifices* of time and energy and thought in behalf of the many movements of the day for the benefit of the younger folk. Is it too much to claim that religious education should aim to enlist every youth in a course of training for service in that department of the work of the Kingdom of Heaven most in line with his taste and talent? He that hath a mind to think, let him think.

d. The feeling of sociability which emerges and overflows during the later years of youth furnishes the atmosphere in which religious education may cultivate a far-reaching, unified life purpose to practice the love of God with the whole heart and the love of neighbor as oneself. Emphasis may well be put on the expression, "far-reaching, unified life purpose," for this rule of faith and practice may well serve adolescence as its main program of the rest of life. And the road to true happiness for him who thrills to the thought of the practice of the love of God and neighbor as his marching orders lies along the straight and narrow path of the Christ.

Even casual meditation upon the significance of the conversion experience, as set forth in numerous studies of the psychology of religion, would make it plain that it should be one of the chief aims of the religious educator to assist his pupils to carry through that experience to its triumphant consummation of unity-out-of-division, of union with One who does not fail, of reconciliation to One whom the sinner has offended, which conversion usually means. If the conversion includes all that it normally should, the transition will often prove a short and simple one to the adoption of a far-reaching purpose, like the one just mentioned. Re-

ligious leaders must do all they wisely can to bring this transition about.

As a supplement to what has already been said, brief mention of two additional points is here made.

Religious education should *devise an organization that shall serve as an environment in which youth can develop themselves by active experiments in the practice of the love of God and of neighbor.* The growth of the young people's movement in the churches during the last quarter of the nineteenth century and the first years of the twentieth, indicates there is real need for such an environment. Whether or not any of the organizations developed up to date can be modified and extended to satisfy these requirements is a matter for careful inquiry. But some agency there must be to supply youth with practice in the expression of its adolescent powers and its growing Christian spirit.

A later chapter will be devoted to the whole question of principles underlying the formation of organizations.

Religious education should do all it can to help youth to strike the right balance between the intellectual, emotional, and will-purpose elements in religious life. Instances abound of the sad results which have followed where the emotional element has been overdone, of the barrenness that followed in the case of others who paid major attention to the intellectual side, and of the extremes to which still others have carried the will-purpose phase. They all lend weight not only to the reasonableness but also to the extreme importance of doing all that can be done to help youth to reach a well-balanced attitude. Is there need for exhortation?

Exercises:

1. With the aid of the index, find passages in Hall, *Adolescence* (two volumes), which deal with the religious

phase of adolescent psychology, and formulate a statement of more immediate aims suggested by the facts Hall records. What do you note?

2. What hints toward more immediate aims are offered in Richardson and Loomis, *The Boy Scout Movement Applied to the Churches,* ch. VI?

3. If possible, secure a copy of the "constitution" or code of rules composed by a gang of high or junior high school folk. What help does it give toward deciding upon more immediate aims for the religious nurture of youth?

4. Read the stories and editorial articles in several numbers of a high school paper, or a college paper, looking for hints as to aim in religious education.

5. Let four members of the class each report on the significance of the conversion experience, as treated by the following authors:

a. Coe, *The Psychology of Religion.*
b. James, *The Varieties of Religious Experience.*
c. Pratt, *The Religious Consciousness.*
d. Starbuck, *The Psychology of Religion.*

6. Consult ten young people, of different ages and types, as to the subjects they think should be discussed in a Sunday school class. From their replies, draw inferences as to the aims of religious nurture.

Topics for Study:

1. The significance of the youth stage in life development.
2. Basal characteristics of youth.
3. Treatment of the "staggering and heart-shaking" quandaries that trouble the mind of youth.
4. How to turn extreme conscientiousness to advantage.
5. Guidance of the yearning to make sacrifices.
6. Guidance in the conversion experience.

References:

JACKS——*Religious Perplexities.*
KING——*Seeing Life Whole.*
TRACY——*Psychology of Adolescence,* chh. XII, XII.

MUDGE——*The Psychology of Early Adolescence*, chh. IX, X.
MAYER——*The Church's Program for Young People*, chh. III, IV, XX.
MOXCEY——*Girlhood and Character.*
HARTSHORNE——*Childhood and Character.*
RICHARDSON——*Religious Education of Adolescents.*
RICHARDSON AND LOOMIS——*The Boy Scout Movement Applied by the Churches.*
KING——*The High School Age.*
THOMPSON——*Handbook for Workers with Young People.*
SLATTERY——*The Girl in Her Teens.*
SMITH——*Leaders of Young People.*
HARRIS——*Leaders of Youth*, chh. i-vii.
MAUS——*Youth and the Church.*
DRURY——*The Thoughts of Youth.*
Volumes by AMES. COE, GALLOWAY, JAMES, KING, LEUBA, PRATT, STARBUCK, and others dealing with the psychology of religion.

CHAPTER IX

MORE IMMEDIATE AIMS: ADULTS

Further study of adult life is needed. More than once, in recent educational literature, there has been mention of the comparative neglect of adult psychology as a subject of study. While students have delved laboriously into the characteristics of the child and the youth, the great area of adulthood has thus far gone relatively uncharted. As far back as 1911 Professor Irving F. Wood called attention to the fact that few references existed to cite on the subject.[1] Then in 1917 Doctor W. S. Bovard expressed his regret at the lack of a developed adult psychology upon which a theory of organized Sunday school classes could be constructed.[2] As late as 1923 Professor Soares observed, "There is not very much literature on adult educational psychology," and he half apologizes for his own little volume, insisting that it is neither a technical psychology nor even a "simple introduction to the subject."[3]

The deficiency is in part made up by recent studies in the everyday application of psychology, but only in part. The present chapter must therefore be offered as a temporary structure, intended to serve until the required building materials can be gathered and shaped for something more solid and lasting.

[1] Wood, *Adult Class Study*, pp. 5f.
[2] Bovard, *Adults in the Sunday School*, p. 11.
[3] Soares, *A Study of Adult Life*, p. 11.

Significant Facts Concerning Adult Life. From the meager stores of material now available we select four or five of the more significant bits of knowledge concerning the period following youth. After discussing them briefly, we shall attempt a formulation of the aims of religious education for adults.

1. While in some respects growth has ceased for the adult, the cycle of life changes continues and creates a demand for fresh adjustments. At an elusive point, called maturity, the physical organism ceases to grow in height. About the same time, normally, the individual finds that the process of adjusting himself to a developing body with ever-dawning powers no longer occupies the prominent place it has held for so long in his attention; he is now concerned to devote himself and his powers to the "serious" business of life, and pays less and less attention to keeping his body in condition.

Similar is the situation on the mental side. Childhood and youth spontaneously seek to learn. The know-it-all spirit that crops out at intervals during youth never grows so strong as to replace the learning attitude completely. Up to maturity, ideas are in process of formation—ideas as to the nature of the world, the relations of life, the meaning and goal of life, the standards of goodness and truth, the desirable ways of thinking and doing. But maturity brings a species of satiation of the appetite for new knowledge, a falling back upon already acquired ideas for the solution of problems that arise from day to day. Adult life, reacting from the desire for conquest and adventure which urges youth onward, prefers to repose quietly in tradition and in the memory of experiences previously gained.

And yet bodily changes with the necessity that they create for some mental readjustments, are a sure consequence of the on-going of life. Physical changes of

an importance second only to that of adolescence take place in middle age. Other physical changes, not quite so cataclysmic, are in constant, slow process of accomplishment. Though imperceptible to the ordinary observer, mental changes set in which are as well defined in their main tendencies as the movement of the Gulf Stream. Exact scientific recording and study of these tendencies remain yet to be made, but that the currents themselves are surely flowing onward is common knowledge.

The fact of these changes, physical and mental, in the midst of a period which seems relatively unchanging, creates a demand for appropriate readjustments of thought and action. Is it overbold to say that religious education must attack the problem of guiding the readjustments required of the adult or it cannot hope to complete its good work with children and youth? Our meaning will become clearer as we push on.

2. To most adults the parental relation comes either directly or vicariously. The majority marry; very few out of the total number remain single. Of those who marry, the greater part have children to rear, either of their own or ones they have adopted. And even those who are without direct and full-time responsibility for growing children, do not escape the cares of part-time and vicarious parenthood. Nephews and nieces claim a share of the thoughts of aunts and uncles. Pupils take up the time and parental energy of teachers. Few adults, we repeat, go scot free from every form of the parental relation.

The universality of the parental state has had an incidental influence upon the program for the religious training of adults. But that influence has fallen far short of its just due.

3. Adulthood carries with it full personal independence and responsibility. The child is almost wholly dependent upon somebody else for food and

shelter, protection and guidance. Youth is a time of learning to "manage one's own affairs," although in many cases a large degree of dependence persists as long as son or daughter remains in the home. But early in the period of adulthood, the individual usually gains his freedom to make choices without veto of parent or guardian. In the eyes of the law and in public opinion he is responsible for his own actions and may justly be held accountable for everything he chooses to do.

Many of the perplexing situations in adult life, in which religious education ought to be prepared to render aid, have a close connection with this fact of complete individual freedom and responsibility.

4. Disappointment and disillusionment come to many of the earlier hopes and ideals of the adult. At nineteen the young man looks forward to promotion and achievement; at thirty-nine he may possibly have reached his goal, but in ninety-nine chances in a hundred he has come short; somebody else has been promoted over his head, his high expectations are rapidly dying the death, and in consequence he is to some extent "soured on life."

In the case of the girl, her eighteenth birthday was graced with beautiful dreams of ways in which she would improve upon the character and experiences and accomplishments of the older generation. When another eighteen years have rolled by, her dreams have been twisted by events into weary caricatures. Her hope of effecting improvements in the world has been displaced by a half-despairing disgust with herself and with the universe at large.

Or it may be that his experience of God was very real and satisfying to the youth. His middle life, however, is blackened with the consciousness of how far he has fallen and with the weariness of sin. Bitter disappointment! Youthful ideals and resolves, instead of being

an inspiring memory, haunt middle life like hideous specters.

5. Individual differences are more prominent than age-group differences among adults. At no time in the life cycle are individual differences unimportant. From the moment of the first cry to the hour of the last struggle each one of us is somewhat different from every one else. And yet there are periods when the similarities to the type of one's age-group are greater, for pedagogical purposes, than the differences among individuals within the group. Current social organization sees to it that all children and youth follow a more or less common path of formative experience. There is a fund of common knowledge and practice put before them all for appropriation, and the variations in the mode of gaining it are relatively small.

Adults, on the other hand, go off on a thousand separate roads where children and youth stick to one. Fortune and previous training and personal effort are the causes of some of the divisions. The tremendous variety of occupations open to men and women in a complex civilization is the cause of a great many more. There are still other factors which further increase the range and varieties of the variations.

Consequently, among adults the differences tend to obscure the similarities in their experiences and outlook. This produces the paradoxical situation in which one of the chief characteristics that they possess in common is that of individual differences. So important is this adult trait that religious education must take account of it from the very beginning throughout all its calculations, or fall miserably short of its duty.

Aims of Religious Education for Adults. Since individual differences play so large a part in the life of adults, it seems like a search for the pot of gold at the end of the rainbow to try to find aims for their

religious education which will cover any considerable proportion of the particular group under study. Whatever general statement is offered must make plenty of allowance for the important fact of differences due to individuality. Yet fruitful formulation of more immediate aims for the religious education of adults is possible. The following suggestions are submitted in the hope that they may be of real help to leaders of adult groups in making religion more effective.

1. Religious education should plan to add to, and round out, the adult's conception of God, of Biblical truth, and other knowledge necessary to a well-rounded Christian. Most adults lack some of the essentials of Christian knowledge. Sometimes the lack is due to the carelessness or ignorance of their religious teachers in childhood and youth, or to their own shortcomings as pupils, or to illness and consequent irregularity of religious instruction, or to changed conditions in the nation and the community with which the standards and ideals imparted to them in their early training are unable to cope. Even more likely is it due to the fact that they gave up educating themselves both religiously and generally when they became adults. It remains for the leader of adult groups to help each member to discover and repair his own previous failures and to acquire those elements of religious instruction which neither childhood nor youth are prepared to appropriate.

For example, one who has grown up where it was held to be the chief end of religious instruction to impart Bible facts, and the missionary activity of the Church was a topic of only incidental interest, stands in need of much supplemental knowledge in this great field of Christian interest. Why, then, should a place not be made in the schedule for adults for a course devoted to filling this particular gap?

The vastness of the task that calls for performance

in carrying out this one aim alone is staggering. But remember, adulthood is a longer period than childhood, and time is in our favor.

2. The parental instinct needs intensifying and guidance. All adults are glad—or ought to be—that they have a strong parental impulse. Children appeal to them as objects of love and care and lavish sacrifice. But the parental urge, like every other basic impulse in the human equipment, is far from sufficient unto its headlong self. It needs guidance for its right exercise and in some cases it needs to be stimulated and strengthened, if it is to stand up under the sacrifices which it has been educated to undertake.

a. Now if it be true that human nature is akin to God Himself, then as Hebrew and Christian tradition agree, parenthood amounts to partnership with God. But there are many adults who have only a faint sense that this is true. It is the high duty of the religious leader of adults to intensify the native parental impulses, by his expositions of the significance of the human life cycle, by his glowing presentations of the deepest thoughts of men about parenthood, and by guiding the members of his class in their own reflections upon the make-up of human nature.

b. It is also true that few people realize the variety of ways in which the parental impulse may find an outlet under modern conditions. Parental functions, which originally centered in the primitive father and mother, are now divided in the complexity of civilized life, between parent and school-teacher, parent and religious educator, parent and recreation director, and (occasionally) parent and employer. One father and one mother still retain the physical relation of parenthood to the child solely to themselves, but many other persons act as parents to him in the course of his bringing up.

It should be an important aim of religious educa-

tion to impress an active sense of their virtual parenthood upon every adult who is a teacher, recreation director, employer, or religious leader of children; and then to get behind this sense of parental relationship and help in working out the details of one and another régime by which these growing lives may be directed into the kind of manhood and womanhood which a normal adult would crave for them were they his own real children. Moreover, religious education should aim to be of assistance to the parents themselves by organizing them into conferences to compare notes and discover ways to improve their superintendence of their sons and daughters.

c. Along with these other aims, religious education should teach parents to live up to the demands of civic duty, social justice, and community spirit on the ground that it is part of the obligation of a parent to provide the best sort of world he can for his offspring.

3. Emphasis is needed in the religious education of the adult upon the sense of responsibility that should go with the sense of independence. The tendency of human nature is to get lost in its glorying over each new measure of independence in entire forgetfulness that there must be a corresponding increase in its burden of responsibility. An immediate goal for religious leaders of adults is the strengthening of adult sense of responsibility for the consequences of their own moral choices and for the indirect weight of influence which their courses of conduct have upon the choices made by other folk.

Talk and discussion may be directed, for instance, for a time toward the duty of the adult to make the ideals that he embodies in his daily living, ideals of a character which the younger generation can properly label, "best." Later, the thought of the group may be directed to a study of the causes of class antagonism, and of the ways in which private individuals may

help to overcome it. Information can be circulated concerning the scope of the labors of so-called welfare agencies, and a call for volunteers given with the promise of a course of training for the special line of service which the volunteer chooses as his preference. Vocational guidance similar to that provided for youth may well be made available for those of adult years, since changing conditions or better self-knowledge may make it more profitable for them and for their country to transfer some persons to new tasks instead of condemning them to remain misfits all their lives at the tasks they first selected.

Especially is there need to impress upon the adult whose morale is breaking under the stress and strain of middle life that he *may* hold steady through divine strength, and that because he may, he must hold steady inasmuch as he is responsible through the example set by him for the steadying of his younger neighbors and the other members of his own household.

4. Ways must be devised to give heart to the disappointed and disillusioned. Few and far between are the people who will decry the sentiment that "the man who's worth while is the man who can smile when everything goes dead wrong." But there are not many who could stick out a resolve to follow a brilliant philosopher's advice to plod bravely forward to the end, although human life counts for nothing in the great cosmic scheme and the end itself brings us out upon a doom "pitiless and dark." [4] In the dull misery of disappointment and disillusionment which is the portion of so many in adult years, the normal person clings to a half articulate hope that somewhere there is comfort and a solid foundation, if only he could find it.

Professor Soares has made two excellent practical suggestions for dealing with this situation.[5] One is

[4] Russell, *Free Man's Worship.*
[5] Soares, *A Study of Adult Life,* pp. 26-28, 35, 59.

that before these victims of disappointments and disillusionment many and various the religious leader should hold up the ideal of devotion for emulation rather than that of achievement. He might have added that devotion is itself an achievement. And as the world is constituted, it is often devotion rather than other less costly forms of achievement which brings true "glory to the common life."

More necessary still is the obligation resting on the religious leader of a group of adults to guide them through a careful and painstaking re-examination of the fundamental problems of life in their religious bearings. The nature of the world; the nature and meaning and value of man; social institutions such as the family, property, government, education; God and His relation to his human creatures—problems though they be which all received attention in youth —need periodic reconsideration in the light of newer facts and more recent experiences. The "distrust of emotion" which comes to many adults who in youth had "glorious conversions" needs interpretation in order that it may not end in outright skepticism.[6]

In this case also the stupendous proportions of even this one of the offices in the religious education of the adult may make it seem useless to begin at all. But again, the length of the adult span of life is in our favor.

5. In work with adults, religious education should try to adjust itself to the fact of individual differences. While a complete adaptation to the individual needs of each member in a given group seems still to be out of the question, much more intelligent attention can be paid to them than is often the case. For instance:

a. Leaders should plan to give special attention to the problems peculiar to different occupations. The problems of ways and means raised by the moral and

[6] Wood, *Adult Class Study*, p. 18.

religious obligations and opportunities of the factory worker are not exactly like those of the merchant. Farmers and miners must differ considerably in the way that they go about meeting the demands civilization makes upon them. The housekeeper-mother is subject to a different set of temptations from those that fall to the lot of the traveling salesman. Hence there is need in addition to a study of the problems common to all adulthood, to give special attention to the problems peculiar to each occupation.

b. The type of personality to which the student belongs, should determine the type of religious experience presented to him for emulation. It is a commonly quoted proverb that God has made no two things exactly alike. Recent studies in the psychology of religion show that there are, however, well-defined types of people, and that there are corresponding types of religious experience from which each may select one not altogether unfitted to his deepest need. For some the religion of their choice must be a religion which offers instantaneous conversion. For others, it must be one which assures a heaven-directed growth in grace. Religious education is bound to determine by study, the type to which a given adult pupil belongs, and then assist him to become acquainted with the corresponding type of religious experience which best suits his peculiar need.

c. The type of conversion experience offered can likewise be varied. Educators now know that within the group that will not be content without a conversion experience there are varying types. Moreover, the kind of upheaval which meets the need of one subdivision only partially satisfies another.

In view of the above facts, it ought to be the aim of leaders of adults, after a close study of the traits of an individual whom they are trying to aid, to determine the sub-type to which he belongs and to be gov-

erned by that knowledge in all their dealings with him on the subject of conversion. The past history of our catering to the religious hunger of adults has been a process of trying to make them all relish the same menu. But the fact that treatment can be varied and fitted to individual differences is so important that the religious education of the future has possibilities for ministering to the spiritual hunger and thirst of maturity more wonderful than man has yet dreamed.

Exercises:

1. Betts, *The Mother-Teacher of Religion,* page 13, suggests a mother's creed and prayer. Compose a father's prayer, or an aunt's or uncle's, or teacher's, on the same order.
2. In your conversation with adults through a two-day period, notice signs of disappointment and disillusionment, analyzing the attitude of each person in a search for the events which have caused the disappointment. Is the person himself in any measure to blame for the non-fulfillment of his hopes and dreams? Specify.
3. Should the adults of your local church, as you know them, in their Sunday school studies follow courses on the lines mentioned by Soares, *A Study of Adult Life,* ch. viii? Tell why you believe as you do.
4. Considering the sentiments of adults in your community, ought there to be a "youth movement" such as swept Europe after the Great War? Read High, *The Revolt of Youth,* to learn of that post-war spirit.
5. Trace the circumstances which have made noticeably different characters of two people who thought alike as boys or girls, on the more important questions.

Topics for Study:

1. Differences between adulthood and childhood.
2. Significant differences brought about by the transition from youth to adulthood.
3. Guiding the parental impulse.

4. Religious education and individual differences among adults.

References:

BOVARD——*Adults in the Sunday School.*
COE——*The Psychology of Religion.*
COE——*The Religion of a Mature Mind.*
COPE——*Principles of Christian Service.*
ELLWOOD——*Christianity and Social Science.*
HIGH——*The Revolt of Youth.*
PRATT——*The Religious Consciousness.*
STARBUCK——*The Psychology of Religion.*
SOARES——*A Study of Adult Life.*
WOOD——*Adult Class Study.*

PART III

MEANS

THE RELIGIOUS EDUCATIVE PROCESS—HOW HUMAN NATURE IS TO BE MODIFIED

CHAPTER X

HOW WE LEARN

Our studies in the make-up of human nature showed that in spite of many differences of viewpoint among psychologists, sociologists, and others there is a united assent to the belief that education is possible. That is, human beings can learn. So, the question which we must now consider is, "What is learning?"

Boys and girls today learn to read, but how? Not like the boys and girls of earlier days, for the adult generation had to learn its alphabet first. Nowadays, the ability to read is known to be possible of attainment without a preliminary memorization of the alphabet in any certain order. Our boys and girls also learn to spell, but not by scanning rows of random, unknown words in which they can take little interest. Likewise, appreciation of literature—sacred books included—depended for the most part in the old days upon the ability of the teacher to make it interesting in spite of the methods laid down to be employed. Today, wherever the make-up of human nature is better understood, more appropriate methods of teaching are used and more effective learning results.

Hence our question, "What is learning?" is really a basic inquiry. A wide variety of answers to this query may be found scattered through educational literature. A candid evaluation and comparison of many of these answers leaves the impression that each theorist, in formulating his definition of the learning process, tends to keep it in line with his peculiar conception of hu-

man nature. For example, a follower of the instinct psychology will define learning as a process designed to effect a modification of spontaneous instinctive expression; closely related to this understanding of it is a group of physiological viewpoints covered by such terms as neurones, nerve currents, nerves, inhibitions, facilitation, synapses, etc. The account of the learning process given by the behaviorist is not so different, since he couches his definition also in terms of the internal behavior of the organism. A much wider gap separates the school in which sociological determinants that give rise to conduct-situations in conformity to society as it is or society as it "ought to be" are at the bottom of the learning process. The more recent schools of thought emphasize the motives lying back of responses. There are still other viewpoints. All of which suggest the variety of backgrounds which are thought to condition the religious educative process.

As previously indicated, our own view is that the human infant comes into the world full of dormant capacities and that these possibilities depend for their development partly upon the influences which others throw about him, and partly upon the work of reaction to them which goes on in him. His world is a gradually unfolding one. In this connection, some significant general factors of growth must be noted.

General Principles of Religious Growth. 1. Life is continuous in its development.[1] Learning cannot be stopped short, even though it may be hindered or unwholesomely perverted. But it is next to impossible to think of youth in terms of completely arrested growth. The capacity for development is always at work there. That all present experience conditions subsequent learning and experience is a closely allied

[1] For a detailed explanation of this point see Norsworthy and Whitley, *Psychology of Childhood*, p. 24.

principle. The concern of the religious leader, therefore, is to take pains that present learning shall lay a good foundation for subsequent learning that will be of the right type. Extreme care must be used to see that little or nothing is taught that need ever be unlearned.

2. While religious growth should proceed normally and in an orderly manner in all cases, it must be recognized that individual differences in human nature are so marked that the rate of progress in learning is not uniform but very irregular. The child should experience his world in as reliable ways as possible. If, for example, promised penalties fail to materialize, his confidence is shaken and the acts in question are very likely to be repeated, especially if they were pleasurable—and the end is the familiar "spoiled child." [2] In addition to hindrances which the vacillations of parent or teacher place in the path of wholesome learning, the differences in the natures of the children themselves are factors to be taken into the reckoning. Some children are "born short." Others seem to learn normally. Still others grade above the average in their rate of progress. Consequently, in public school education we have to have intelligence tests to discover the mental grasp of students, and educational tests to find the rate of their progress. For practical purposes in religious instruction it will be sufficient to keep in mind four factors: (1) public school grade; (2) mental age, or Intelligence Quotient; (3) progress in religious studies; (4) social group relationships. By some such approach, individual differences between students may be determined and taken into account in their instruction.

3. The learning process in religion is likewise con-

[2] For an interesting and constructive treatment of this point see Hartshorne, *Childhood and Character,* ch. II.

ditioned by a recognition of age-levels, or psychological age-interests. Later childhood, for example, is interested in making some sort of a collection, an activity which makes no great appeal to early childhood. During early adolescence we find that capacities for considerable individuality in mental inquiry take the field. Vocational aptitudes vary greatly with age-interests. If the teaching given is based upon an acquaintance with such elements in the mind of the learner, he will advance faster and profit more than he otherwise would.[3]

4. Of peculiar significance to the religious educative process is the conviction that the sum-total of life has to be taken into consideration in its bearing upon the learning of the Christian way of living. "Let us have no moralizing, no abstractions, no avoidance of delicate subjects, no other-worldly approach to the spiritual life, no separation of the spiritual from every-day living," is a protest often heard. On the contrary, the spiritual must permeate and build upon *all* of life's relationships. When life is thus made a big unit, the child's world takes on an increasingly Christian significance.

5. Finally, the director of the learning process in religion will be forever on the lookout for interests and experiences of his pupils which will serve to give a pointed turn to his instruction. Since Jesus set him the precedent by basing a goodly number of his teachings upon the experience of his hearers, such a program is doubly sanctioned. As Christians we follow Him. New educational values are either cropping out or being derived these days from teaching-experiences in connection with the project method. Religious leadership should keep a vigilant eye open to capitalize these

[3] See Norsworthy and Whitley, *Psychology of Childhood*, ch. XV., for a typical approach in understanding the five- and eleven-year-olds.

significant pupil experiences in the teaching and application of Christianity to immature human life.[4]

Methods of Learning. With the above principles of religious growth in mind, we will now draw up a composite extracted from the many definitions of the learning process referred to at the beginning of this chapter. This composite net result will run somewhat as follows: "Learning consists in selecting and fixing as permanently as possible those ways of thinking and doing which seem to give greater harvests of satisfaction."

How, then, do we learn? Again resorting to an epitome of many ideas we arrive at the simple statement: "We learn by experience, and by experience alone." Some reasons for this statement, as well as some of its more significant implications, will appear as we proceed. For our present purpose no metaphysical discussion of the nature of the learning process is required. We shall not take time to thresh out the problem of what element or side of experience does the teaching.

Through what kinds of teaching do we learn? This inquiry is pertinent to our purpose as religious educators. If there be any differences in the teaching value of various experiences, educators—religious educators included—should be able to profit by a knowledge of them. Or if some sorts of experience are useful for one type of learning, and others for another, advantage of this knowledge should be taken by them.

1. There are different sorts of learning, and varieties of experience with corresponding teaching elements in them.

(a) One kind of learning simply involves the accomplishment of a certain movement in response to

[4] Shaver, *The Project Principle in Religious Education,* Part II., for the records of actual projects. Projects under direction of the present authors described on p. 225 and p. 304.

something recorded by the senses, as when a child learns to walk around an obstacle. Bumping into the obstacle, supplemented by the experience of finding it possible after several attempts to walk onward if he changes his direction, "teaches" him to turn aside thereafter when he sees an obstacle in his path without suffering himself to bump into it at all. Well down the scale of animal life this sort of learning goes on (trial and error).

(b) There is a second type of learning in which a more or less conscious attempt is made to find an element in past experience which will help out in solving the problem created by a new situation. Thus, if one is confronted with a new object, something which he has seen or known that is similar leads him to pattern his conduct toward the new object on the same lines. For example, upon seeing a large black box, if he expects it to be heavy like the trunk it reminds him of, he will brace his body accordingly before trying to lift it. Or, right after he has experienced the sting of a cactus, he will avoid touching the next plant that looks at all like a member of the cactus family.

(c) A third sort of learning consists in the imitation of the acts of another, whether spontaneously or from deliberate purpose. If the attempts to copy are deliberate, more learning is accomplished in a given length of time, although all three species of imitation are genuinely teaching processes.

(d) A fourth variety of learning consists in comparing experiences, past *or* present, past *and* present, with a view to discovering likenesses and unlikenesses. These are then grouped into systems which yield rules and principles as to what to shun and what to court.

Notwithstanding the formidable phrases used to express it, the practice of the preceding varieties of learning is carried on by every normal person, whatever his advantages and wherever he is found. This is pre-

eminently true however of scientific investigators and students of philosophy and religion. A little concerted observation of the comments made in conversation by almost any group of people will reveal how common is the interest taken in seeing how *this* fact compares with *that*, and how they *both* fit (or fail to fit) into systems of rules or principles already built up for measuring conduct. The rating process is always in operation, tagging each new experience with the price-mark of its value in satisfying the love of beauty, the search for truth, or the desire for good.

2. More than one sort of learning may go on at a given time, particularly in the case of the last three varieties. Because I am engaged in imitating somebody else, it does not follow that the process of rating and systematizing experiences must stop for the time being. The two may go on parallel in time.

3. Moreover, *one sort of learning may supplement another.* Not that it is always so. But circumstances do arise in which the teacher finds that imitation and drawing on past experience may work out a solution of a practical difficulty together and that previous reflection may furnish clues to shorten the way out when one is trying to hit upon some past experience that will turn out to be of use in the present new situation.

To sum up, the experiences which have teaching values in them are of various classes; more than one of these four sorts of learning may be going on at a time; or two kinds may supplement each other.

Basic Laws of Learning

1. Stimulation and Disuse. Taking instincts as the basis of the make-up of human nature, it is the office of the teaching process to assist in intensifying desirable traits and in contriving to keep the undesirable in abeyance as far as possible. In some individuals the instinctive tendency to shape and manipulate

will need intensification in order to induce the child to acquire more of a creative interest. Or again, the child bashful in conversation may benefit by rightly timed stimulation of his desire "to do his share" of the errand work connected with an occasion.

2. The Law of Reward. If pleasurable consequences either accompany the performance of an act or immediately follow on its completion, a repetition of it is probable; nay, highly certain; but if those consequences give no pleasure or are painful, the likelihood of its voluntary repetition is small.

3. Substitution or Sublimation. We will say that you have received a mortal affront. Let it rankle enough and it may develop into vindictiveness. If you find yourself disposed to begin to dwell upon it, your safety lies in thinking of something else. Sublimation is a form of substitution whereby a so-called "transfer response" ensues. Pugnacity, for instance, instead of sinking into mere quarrelsomeness and making you a nuisance, can get its proper amount of exercise in standing up for the rights of others, at least part of the time.[5]

Some Practical Points for the Teacher of Religion. Out of the considerations which have just been presented, we shall now attempt to draw some practical hints for the teacher of religion.

(1) A person does not need to handle every situation on the spur of the moment. He may be prepared in advance to meet many of them. He can know ahead of time what to do, as long as he has compared notes with neighbors who have been in similar situations and found by trial-and-success a way to handle them. The conversation of neighbors turns frequently into rehearsals of tight fixes which people have been known

[5] Space does not permit the discussion of such factors as habit, attention, memory, imagination, etc. For these, see the exercises at the end of the chapter.

to get into and how they attacked them. Often a situation will arise which only needs to be recognized, and the right way in general to handle it will immediately present itself. This fact would seem to be so well known a part of everyday life that there would be no call for mention of it here. But it does call for emphasis as a corrective to an over-dependence (in some quarters) in the teaching of religion on first-hand moral experiences because sometimes these are too costly. Knowing how an acquaintance has avoided a pitfall or experienced the joy of taking advantage of a good opening, may be a means of "teaching" me ahead of the actual occurrence of similar situations in my own career, that is, of preparing me in advance.

(2) Effective learning is aided by a reasonable oversight of the learner's experiences. We mean that the age-old practice of good counsel, given by one from whom a child will take advice concerning his behavior has the advantage of saving him much time and waste in the business of learning. The accumulated experience of many generations is thus put at the service of the new generation. We did not have to begin over again ourselves at the very beginning, but stood on the shoulders of our fathers, and our children thus stand on our shoulders, in the upward climb.

(3) Effective learning also requires first-hand experimenting. As an offset to what we have just said, it must not be forgotten that in the last analysis all learning is in the nature of experimenting. This is the truth that the doctrine of no-impression-without-expression stresses. It is this truth that underlies the present insistence upon a "curriculum of experience." It puts a foundation underneath the ancient adage, "Experience is the best teacher."

The evidence in its favor is so abundant and handy that we do not need to argue the question. What does need to be said is that genuine religious nurture must

therefore consist, not so much in acquiring a theological vocabulary, nor in passing an examination on an approved set of religious principles, as in actual daily experiences of praying, or holding back anger, or giving food to the hungry, or saving allowance money or money earned by hard work to present to a good cause, or keeping a lookout for chances to relieve mother of some of her burdens—and other deeds of like purpose and effect.

(4) Moral and religious learning, being so largely of the comparing-notes type previously described, is carried on most effectively when the growing person not only has gone through a variety of experiences, but also has done a lot of reflecting upon his experiences to extract their values for future use. Public school leaders are virtually unanimous in their belief that the mistake of the past in the work in English has been in teaching a vocabulary and leaving it to its fate, instead of seeking to supply the child with a vocabulary that would match and keep pace with his experiences. With the experiences in hand, the acquisition of the new words into which those experiences put their meaning is an inviting task. So, in religious education care should be taken not only that the pupil shall have actual experiences of self-control and prayer and deeds of unselfishness, but also that he shall acquire a working vocabulary into which these experiences can put their meaning and supply him with his own growing set of rules and principles to aid him in the future.

"Interpretation" is the term often applied to the profitable exercise of reflecting upon experiences and personal experiments. Religious thought in particular is occupied with interpretation. Hence, unless in the assistance given by the religious educator to a student in his selection and guidance of his own experiences, provision is made for much hard work at interpreta-

tion, the religious educator fails to round out and complete his business of religious nurture. In his actual conference work, a considerable proportion of his time will be spent in pointing out ways and means to increased skill in the process of interpretation. To be sound, curriculum and method must stand all the tests implied in this basic principle.

(5) Much learning in character education involves imitation. Both outward acts that may be perceived by the senses, and inward attitudes, are constantly copied by us all. Imitation should extend its field to include the general spirit as well as particular acts or thoughts, or it may work more harm than good. No small fraction of every person's learning is cast in the form of imitation.

Religious educators must therefore take account of imitation in their efforts to put pupils in the way of experiences conducive to their best moral development. In planning the details of ways and means for nurture, they ought to lean hard on the natural impulse to copy other folk and appeal in a great variety of ways to the spirit of emulation. The ins and outs of why one act or attitude or person is chosen for copying in preference to another should be carefully watched and studied, and methods and curricula modified accordingly—not to overlook the personnel composing the organization.

(6) Repetition of the selected attitude or trait constitutes one of the fundamental elements in learning. In the language of psychology, repetition is of great value in fixing a habit; habit in turn has a value because the attention and energy of the will once needed to perform an act now become habitual can be released and set to work at some other learning project. There are those who would even go so far in their valuation of repetition as to settle upon the definition: "learning equals habit formation."

Without pausing to settle that issue, we may agree to the principle that in most instances learning is unstable unless by reason of sufficient repetition the thought or trait has become the regular response to a given set of circumstances. If a child gets in the way of watching over and over again for chances to relieve mother of some of her burdens, until it becomes a habit, from the educator's viewpoint that disposition is truly "learned." If it is only done by fits and starts and so fails to become a habit, the best that can be said is that this disposition has only been partly learned.

(7) Learning is more effective when the work of learning is done with the whole heart. In other words, we learn faster when we are deeply interested, or undertake an experiment freely and without compulsion from another. Motivation is almost a science by itself. How to utilize, stage by stage through life, the spontaneous interests and standards of value in generating enthusiasm and perseverance in the business of learning—this knowledge is highly difficult to acquire, but very important. The degree of skill of the religious leader in inducing his pupil to motivate his work rightly spells the difference between complete and partial success.

Exercises:

1. How are habits formed? See James, *Talks to Teachers,"* ch. viii. Strayer and Norsworthy, *How to Teach,* ch. iv.

2. Carefully put your own estimate on the discussion of habit and learning in Norsworthy and Whitley, *The Psychology of Childhood,* ch. xi; Thorndike, *Psychology,* ch. xiii.

3. What part does attention play in the learning process? How many kinds of attention are there? Strayer and Norsworthy, *How to Teach,* ch. iii; Thorndike, *Psychology,* ch. xi.

4. Discuss the importance of memory. Strayer and

Norsworthy, *How to Teach,* ch. v (cf. ch. iii); Thorndike, *Psychology,* ch. xiv.

5. On the kinds of imagination, and the teacher's use of imagination, study Strayer and Norsworthy, *How to Teach,* ch. vi (cf. ch. iii); Thorndike, *Psychology,* ch. xix.

6. For the bearing of individual differences on the formation of methods in learning, see Parker, *Methods of Teaching in High Schools,* p. 314; Strayer and Norsworthy, *How to Teach,* ch. x (compare ch. iii); Judd, *Introduction to the Scientific Study of Education,* ch. xii; Thorndike, *Educational Psychology* (briefer course), Part III.

7. How may instincts be classified? Of what value is their classification? Consult pertinent passages selected by help of index or table of contents in the following: Kirkpatrick, *Fundamentals of Child Study;* Norsworthy and Whitley, *The Psychology of Childhood;* MacDougall, *Social Psychology.*

8. How can we teach students to think in religion? See Dewey, *How We Think;* Norsworthy and Whitley, *The Psychology of Childhood,* ch. x (cf. ch. ii); Strayer and Norsworthy, *How to Teach,* ch. viii (cf. ch. iii).

9. Write a brief essay on *Youth in Their Study of the Bible,* illustrating each of the general principles of religious growth, listed in this chapter.

10. Evaluate the fourfold grading plan as outlined in this chapter under the general principles:

a. Public school grade.
b. Intelligence quotient.
c. Religious progress.
d. Social grouping or relationships.

Topics for Study:

1. Transfer of training, and its bearing on the task of the religious teacher.
2. Provision, if any, made by the church in its educational program for individual differences. (See concluding paragraphs of chapter iv.)
3. Evaluation of the practice of memorizing Biblical material.

4. The sense in which one can "learn" the Christian way of living.

References:

Coe——*A Social Theory of Religious Education,* chh. vii, xiv.
Columbia Associates——*An Introduction to Reflective Thinking.*
Colvin——*The Learning Process.*
Dewey——*How We Think.*
Freeman——*How Children Learn.*
Hartshorne——*Childhood and Character.*
Kirkpatrick——*Fundamentals of Child Study.*
Kitson——*How to Use Your Mind.*
MacDougall——*Social Psychology.*
Norsworthy and Whitley——*Psychology of Childhood.*
Starch——*Educational Psychology,* chh. viii-xxii.
Strayer and Norsworthy——*How to Teach.*
Thorndike——*Educational Psychology* (briefer course), Parts II and III.
Watson——*Psychology from the Standpoint of a Behaviorist,* chh. iii-x.
Woodworth——*Psychology,* chh. vi-xxvi.
Religious Education (magazine), April, 1923.
See also current educational magazines for treatment of the psychology of learning in various public school subjects. The psychology of reading has many points of significant bearing upon the teaching of the Bible to our youth.

CHAPTER XI

HOW CHRISTIAN CHARACTER DEVELOPS

It is not the intent of this chapter to go into a philosophical analysis of the nature and elements of character. Our present concern is to inquire what the term signifies in its accepted uses, then to study how character of any kind, strong or weak, good or bad, is formed, and conclude with working suggestions for the use of the religious leader.

What Is Character? (1) Our first answer is negative. Character is not a substance ready-made nor out of which something can be made, like tissue out of blood. Our search for a satisfactory working theory of human nature led to the conclusion that human nature does not belong in the same class as things complete and full-grown at the outset, but that it rather partakes of a candidate quality, becoming one thing or another as circumstances succeed or fail in shaping it. Similarly, we may say that character is not detachable from a personality like a hat which a body may put on or take off at pleasure. It is not capable of being grafted like a scion upon another tree.

(2) Nor is character rightly defined as merely a bundle of habits. The tendency of some modern thinkers is to describe character as the sum of a person's habits, or the combination and interplay of his habits. But this is too circumscribed a theory.

While we may find that Mr. A's habits seem to work up nicely into the elusive something known as his true character, we are just as likely to discover, to our

dismay, that Mr. B's character does not correspond in important respects with the bundle of *his* habits.

Some habits are restricted in their operations to the realm of the physiological, and their function is to release the energy and attention saved by them for use in more direct ways of forming character. Other of this family of habits extend their operations beyond their home in the physiological, and, like the drug habit, affect the composition of the person's character disastrously. Hence the definition of character as a mere bundle of habits is a too narrow one.

(3) Nor will the definition do that character is purely "conduct," habitual or otherwise. The opinion that character is conduct is held by the behaviorist. To show how defective it is, we need only quote the words of Professor Brightman,

> He who knows the history of philosophy . . . will realize that conduct is only a part of life, and not all, that there is an inner life of consciousness, where the mystic spirit communes with God; where conscience and duty dwell, where ideals and thought have their home; and he will know that conduct alone, behavior alone, is as futile and empty as thought without conduct is! [1]

As a reaction against a compartment psychology cramped by partition walls of its own erection, and against excessive inwardness in religion, behaviorism has served its purpose. What danger there is now is the risk that the pendulum of behaviorism, which has as serious shortcomings, will carry us to its own opposite extreme.

(4) Character is an index to the sum total of a person's standards of value. By standards of value we mean the estimate that he puts on truth and beauty

[1] Brightman, *The Contribution of Philosophy to the Theory of Religious Education* (*Boston University Bulletin,* xii, No. 25), p. 7.

and goodness. If he has cultivated no talent for fine discriminations between the beautiful and the ugly, his character may be said to be lacking in the factors which the formative influences of the aesthetic sense might have supplied. If he is noted for his high standards of goodness, it is a sign that he possesses a "strong moral character." His ruling ideals, that is to say, constitute what is commonly known as his character.

a. His standards of value must rule, and be revealed in his conduct, be it said in warning. They cannot go on long vacations from everyday life, nor hide themselves away in an intellectual tower of their own. All those thinkers who protest that estimates put on truth, beauty, and goodness cannot be separated from conduct are right, in that there must be action where there is personality and that action must be "in character." The ideals which a person really holds are the ones that he picks as the patterns by which his daily course of action takes its usual shape. Back of the stream of conduct is character as the fountain, especially after a personality has been some years developing.

b. That *character is possible because the individual will is morally free* is a reminder needed here. Without the possession of the will to run wild, the will to heed would possess no true character. Without the power of choice, there would be no point in calling our attention in the case of two alternatives to the fact that one was better than the other. Unless "take your choice" can be taken at its face value, the very term "alternative" loses much (if not all) of its meaning. Without alternative courses of action open, there can be no better and no worse. But everyday experience often confronts us with a better and a worse, and each individual chooses between every pair of these alternatives on the basis of his own acquired ruling standards of value. That is, moral freedom

conditions his capacity for character as does the air his capacity for respiration. Character includes personal purpose.

Character, therefore, is the digested result, after the influences of the group life have been turned by a process of assimilation within an individual's being into standards of value to which he forms the habit of giving the right of way. The question of how he can be of assistance in this process of assimilation lies at the foundation of the religious educator's problem.

How Is Character Formed? The very definition and its explanation given above carry in them the germ of the answer to our second question. Some factors that have been brought out in our treatment of the learning process also have an application here. For convenience, we shall enumerate the fundamental points, some of which have been mentioned before, leaving to the reader the labor of developing for himself their implications of lesser importance.

(1) Character, like life in general, is continuous in its development. The formation of character cannot be brought to a halt. Its quality may become better or worse, but character will not stand still. Moreover, it does not necessarily cease growing when a man becomes of age. Riper years may bring their own modifications in a person's system of ruling ideals, although of course the majority of people change character much more slowly after the period of adolescence has passed.

(2) The social group in which a person grows up exercises a large measure of formative influence in shaping his character. That influence may center in different persons in the group at different times, but the whole number who contribute is a large one.

a. The home group is the first great character-making force. Father and mother, older brothers and

sisters, and other relatives who may live close by, all bring to bear on the budding personality influences which become, after undergoing a process of assimilation, the chief store of ideals by which his conduct is controlled. Later friends and heroes only build upon the foundation of character shaped by the home. Mother's standards of kindness and patience, father's ideals of honor and neighborliness, even more than the sentiments of the adolescent's hero, make the boy what he is, in most instances.

b. Teachers, chums, neighbors, and friends are a second important character-making force. Eyes and ears open to the constant exchange of knowledge and opinions going on around him, constant desire to play his part when in the company of other folk, make the hours spent in association with teachers and chums, neighbors and friends—on the average a remarkably high proportion of the time in the formative years—a character-forming force of cardinal importance. They are bound to exert a serious influence, either in reinforcing or in neutralizing the character-making work going on in the home.

c. The conspicuous figures of the day are a third great character-forming force. If a champion prize fighter is a total abstainer, a million small-boy admirers are impressed as by none of their other temperance lessons. If one of the great inventors of the age insists that application and industry made them what they are, ambitious youths will redouble the efforts which they have been making to tame their wild wills and break them to harness.

d. Next to parents, and sometimes above them at that period of his growth is the "boy's own" chosen hero. The literature of recent times is so filled with illustrations of the work of this character-forming force that further elaboration is unnecessary.

(3) Every piece of good conduct that a child can

be induced to perform with his own consent reacts upon his character beneficially. While character is revealed through conduct, it is also true that conduct, particularly that which is practiced often enough to acquire the ease of habit, puts an impress of its own upon character. The emotional outlet involved in planning some little "surprise" and the clearing-up of ideas gained in the actual doing connected with it, leave their indelible mark for good upon the ideals which compose character. Thus, if by promptings which good care has been taken to time properly, the boy forms a habit of acting upon his knowledge of what will be helpful, this very habit will react upon his character and serve to strengthen within him the *ideal* of helpfulness.

For this reason, it is important that those who wish to assist the child to form a good character, should act upon their knowledge of the time and mood when promptings to specific pieces of good conduct will fall into good soil. Far better to be put through the training in childhood and youth that puts one's habits in harmony with one's ideals, than to bear the sorrows all the rest of one's days of a habit-life that clashes with one's own ideals.

(4) Increasingly it is the process of assimilation that goes on within a person which selects the ruling values of his life. After all due weight has been given to the external factors at work in shaping character, it must be admitted that beginning very early and acquiring predominance in adolescence, an inward process of assimilation plays a leading part in the assignment of ideals to their places of importance and significance for conduct. Whether the external factor be an instance of the silent pressure of social custom or a prompting of his religious teacher, it is never its own unchanged self when it comes forth in conduct. Something happens to it in the process of digestion through which it

is put by which it ceases to be external only and becomes part and parcel of his being also.

As life advances and experience widens, new opportunities are constantly arising for choices between ideals. Many people do not exert themselves to inquire calmly and impartially into the relative merits of two standards. They bolt their ideals as grown-ups just as they bolted their food as children. But whether the course they follow is taken after careful inquiry, or upon the spur of the moment, a *choice,* however ill-considered, has been made by them of one ideal as against another.

Another very important bearing of this element in character-making will be discussed in our consideration of this religious leader and scientific method.

Hints for Religious Educators. (1) If it be true that the associates of persons of immature years exert so great an influence upon their characters-to-be, pains should be taken to point out qualities in the men and women they know worthy of imitation and assimilation. The period of immaturity is the period particularly when the best side of life and of the strong personalities of the past should be kept vividly before the mind. There is a deep and eternal significance in the impulse of adults to hide from an "innocent child" certain defects in their own lives—they do not want their evil but their better nature only to influence him.

(2) The powerful reaction of early habit for good or ill upon later character is a strong reason for establishing a child in a routine of good habits. A well-formed habit of cheerful and prompt obedience that is uncringing to the call of mother lays a foundation for later entirely unforced obedience to the conscience-call of OUGHT. It is therefore the high obligation of every mother to cultivate a tactful and intelligent consideration in her demands upon her children which will draw out a prompt and cheerful response from

them. The list of better habits to which the same principle may be applied is a long one.

(3) Better moral habits in the years preceding youth and from youth onward can be nurtured by associating a desirable course of action with one of that person's dominating impulses. Something of this sort was recommended in the preceding chapter, and it is reiterated here. For example, say the person is smitten hard with hero-worship. The better of two courses of action that present themselves should be impressed upon him by tying it up with an incident in the life of a favorite hero who once made that very choice. In actual practice, a parent or teacher may not always be able to find an incident to fit his need, but it is possible often enough to warrant drawing up the general rule.

(4) Character is cultivated to much better advantage by suggesting good courses of action than by attempting to repress evil ones. Sisson has put it clearly:

> *Do this* jumps with the very nature of the child. *Don't do that* contradicts child-nature, and tends to countermand itself. The positive command enlists the mighty impulse of activity on the side of obedience; the prohibition sets that impulse at war with obedience.[2]

He might have added that this principle applies to the period of youth and even to adulthood, as surely as to childhood. For whatever one's age, it is constructive rather than inhibited action which does the best character building.

Exercises:

1. Make an analysis of Mumford, *The Dawn of Character,* chh. v-viii, for her idea of the forces which shape character.

[2] Sisson, *Essentials of Character,* p. 68.

2. After reading Sisson, *The Essentials of Character,* ch. ii, write a brief statement of its underlying principles. Show how these principles are taken into account in the practical hints of chh. viii-ix.

3. Consult the table of contents of Weigle, *The Training of Children in the Christian Family,* and choose five or six chapters which appeal to you as being most fruitful in practical suggestions. Show how the suggestions found apply to the last section of this chapter on character-formation.

4. Watch a good teacher at work. Make a list of things he does or gets his pupils to do that have an effect on character-formation.

Topics for Study:

1. The meaning of the term "character."
2. The forces which shape character.
3. Comparative influence of different persons in the shaping of any one child's character.
4. Principles for moral and religious educators.

References:

Baker——*Parenthood and Child Culture.*
Hartshorne——*Childhood and Character.*
Holmes——*Character Building.*
Mumford——*The Dawn of Character.*
Moxcey——*Parents and Their Children.*
Norsworthy and Whitley——*The Psychology of Childhood.*
Plato——*Republic* (esp. Bks. II and III).
Sharp——*Education for Character.*
Sisson——*The Essentials of Character.*
Weigle——*The Training of Children in the Christian Family.*

CHAPTER XII

THE CURRICULUM OF RELIGIOUS EDUCATION

At a recent meeting of recognized leaders, it was strongly emphasized that the most critical problem in religious education is that of the *curriculum*. Chance acquaintance with a great deal of immoral teaching comes to the minds of children and youth; thousands of them are receiving no religious instruction; juvenile delinquency has increased at an appalling rate, and youth under twenty-one are playing an ever-increasing part in the annals of crime. The reason that the problem of curriculum is most critical is this: were the church given overnight the opportunity of leading and training these very children and young people who are going astray, it would not have available the kind and amount of teaching material [1] that would make it possible for them by its assistance to understand, appreciate, and participate in the Christian way of fruitful living in this world.[2]

THE CURRICULUM DEFINED. (1) The word "curriculum" may be used to designate the sum of the lesson material to be taught, which usually means, in that case, memorized more or less carefully. This conception prevailed to a large extent in days gone by among public school leaders in the educational world

[1] For an evaluation of present religious curricula, see:

a. Betts, *The Curriculum of Religious Education*, Part III.

b. *Religious Education*, April, 1922, articles by Artman, pp. 152-162, and by Shaver, pp. 120-122.

[2] See the ultimate aim of religious education, ch. vi above.

as well as among religious leaders. From this point of view the Bible and the catechism constitute the whole curriculum in religious education.

(2) A glance at the derivation of the word indicates a broader meaning. In Latin the word "curriculum" means race course, or the race itself; the great round where horse or man shows his mettle. Applied to religious education the term might therefore mean a round, or series, of deeds or acts through which youth is put that brings out its mettle, the process by which progress toward Christian adulthood is achieved.

Upon this basis the curriculum consists of "all the organized educative influences brought to bear upon the child through the agency of the school." [3] Not only, then, will there be lesson material in the curriculum, but there will also be worship programs, handwork, practice work in dramatization, studies proposed by the pupils, and any other outlets of self-expression which have a significant contribution to make to the learning process in religion.

Curriculum Viewpoints. The definitions just given make it clear that there are different points of view regarding the curriculum. Assembling the material for a composite definition of our own is therefore necessary, as our next step.

(1) The notion is held by not a few that an arbitrary selection of subject matter is a curriculum. For example, the International Uniform Sunday School Lessons consisted of a selection from the Bible, a Golden Text or a memory verse. While the lesson committee was not its own master but bound to proceed in a certain way, and so was not entirely responsible for the weaknesses inseparable from this point of view, the fact remains that no curriculum is fit to shape human nature to the Christian way of fruitful living in the world, if it puts human nature and human

[3] Betts, *The Curriculum of Religious Education,* p. 239.

conduct situations to the rear and subject matter to the front. According to this view the task of the teacher is merely to see that certain information is lodged in his pupils' minds. In discussing those who take this view of the curriculum Professor Betts subdivides them into 1. those who would make the curriculum consist of ecclesiastical materials, and, 2. those who would make it consist of Biblical materials. Among the factors which have contributed to this mode of constructing a curriculum are these:

a. The Bible has been considered by many the *end* rather than the *means* in the religious educative process. The emphasis once so common upon the memorization of its content regardless of its meaning or its bearing upon the spiritual needs of the pupil, confirms this charge. Likewise, emphasis upon superficial reading, skimming of whole books often, affording no occasion for careful reflection, has been rated at a spiritual premium. In using the Bible thus as an end rather than as a means, these offenders have not deliberately intended to shut the child off from effective learning. They have only falsely assumed that memorized materials in themselves would do the child's character all the good necessary. That attitude is clear proof that they fail to recognize the basic principles of learning where religion is concerned.

b. Dogmatic and apologetic views about the Bible and the Christian religion have intensified the insistence that certain things must be included in the curriculum, whether or not they were within the range of pupil understanding. Even though some of the Biblical content was unrelated to the life experience near or remote of the pupils, that fact did not seem to make any difference. It is among especially conservative minds that we find this position still cherished. To them, religious education is very largely teaching the Bible, and intellectual drill the means, to the exclusion

of any other source or method of acquiring the Christian way of living fruitfully in this world.

Note should here be made that there is basic material for study and assistance in acquiring the Christian way of living fruitfully in this world in many sources outside of Holy Writ, such as Christian experience under the influence of the Bible, contemporaneous and later reactions to Christ, all of which should have a proper place in a well-constructed curriculum. But it must not be overlooked that all of this material will be valueless unless used in the service of the right *aim* in religious education.

c. Failure to investigate "how we learn," and how Christian character develops, has intensified the rigorousness of those who hold the arbitrary view that subject matter is primary in a curriculum. Not troubling to inquire how youth develops they have sought to superimpose adult aims of education upon the curriculum for youth. The form of evangelism, for example, fitted for work with adults, cannot take the place of educational evangelism in work with youth and children. Meager understanding of this kind of the religious educative process and the make-up of the nature of the younger individuals it touches are mainly responsible for the survival of the material-centered curriculum.

While religious educators have been guilty thus of a species of ecclesiastical dogmatism in their view of the curriculum as an intellectual drill in Bible and doctrine, they are not the only ones to suffer this humiliation and embarrassment. Students of the history of public school education will recall the day of content aims, material and information aims, knowledge aims, and the presentation of useless dates and unrelated historical events which accompanied these views of the curriculum. Up to a very recent date the student of arithmetic was compelled to spend considerable time

on fractions that would never be of any use to him unless he became a technical specialist. The new curricula in our public schools exhibit a different trend. In religious education likewise the new curricula show many signs of encouraging progress.

(2) Another view of the curriculum, not so widespread nor so well systematized as the former, takes the standpoint that arbitrarily selected material is to be forced to fit the pupil somehow. The Uniform Lessons are an illustration. All ages are required to study the same Bible passages; the lesson material differs only in the headings and some of the illustrative material used. Defenders of this system claim that certain things are fundamental and all must know them. Their weakness lies in their choice of method. They ignore the principle of milk for babies and meat for men and make a serious attempt to give all the basic things at the same time to all ages in pretty much the same way. In spite of the absence of interest on the part of other than the full-grown pupils, their inability to grasp the intellectual content of the lesson or lack of skilled teaching, the material must somehow be gotten, the curriculum declares, into the blood and bone of the younger generation. Curriculum makers to the contrary notwithstanding, there is no unfailing means by which it can be guaranteed that material-centered curricula can be strait-jacketed into becoming pupil-centered. From the standpoint of securing effective teaching or securing pupil development such an approach usually results in failure. Those who prefer to be guided by the message and the methods of the Master-Teacher cannot accept this view of the curriculum. If the Master felt constrained to adapt His message to the character and capacity of the people He met, religious educators today ought never to expect that lessons planned apart from life by them will be effective.

(3) Another viewpoint, indicative of hopeful trends in curriculum building, is the effort to put human nature at the center of the curriculum, giving *who-is-to-be-taught* precedence over *what-is-to-be-taught*. If we are concerned about assisting the young to master in practice the Christian way of living fruitfully in this world, then, in all the work we do to promote an adequate *understanding* of the inwardness of the Christian life, to develop a sincere and intelligent *appreciation* of its unrivalled worth, and a wholesome participation in Christian experience, it is essential that the powers of appropriation and self-conquest of individuals who are to be developed shall occupy first place in all our thoughts and plans.

While work in these lines has really only just begun, it is proceeding in interesting directions. Many valuable pointers have already been noted. Experiments that are worth while and encouraging are under way. These range all the way from the use of the lecture to the employment of the project method, making the teacher primary in the former and the efforts at self-help of the pupil in the later. Some who are attempting in good faith to give the pupil first consideration have reorganized their lectures completely from his standpoint, but they are still doing too much of his catering for him, instead of letting him feed himself more. Others proceed on purely ethical lines, doing some very effective work in teaching morals.[4] Still others are exercising an oversight of classes in the building of curricula of their own in Bible study or personal problems, that shall be in accord with their chief interests and needs.[5]

Shaver has compiled an unusually significant record of some seventy-seven experiments under the direction

[4] Neumann, *Education for Moral Growth.*

[5] *Religious Education,* February, 1925, report from Union School of Religion.

of trained leaders in religious education which amounts to a running comment on this third view of the curriculum, touching, as it does, all age-groups from childhood through colleges years.[6] This is called by Betts the "conduct-character or religio-social curriculum."[7] A strong social emphasis should characterize the curriculum in the opinion of Coe, who says the problem of curriculum making is "how to plan a progressive order for the pupil's social reactions— . . . progressive in the sense of moving toward and into the full, intelligent, active sociality of Christian maturity."[8] A public school authority on the subject of curriculum phrases it in this way:

> We are coming to see that the curriculum is to be neither study, nor the subject matter to be studied, but rather it is to be the *process of living* in such a way that one grows normally into the power and the habit and the disposition to live in a right way.[9]

Substitute the word "Christian" for the word "right" and this makes an admirable description of the most desirable kind of curriculum in religious education.

While a brief treatment of the project method is reserved until chapter fourteen, it may be noted here in passing that from this point of view, curriculum making is largely a work of providing a series of experiences calculated to help the pupils fit themselves into the customs and thinking of the social group of their time and place in a Christian way. While a wise leadership will oversee that certain values are included in the series of experiences because they fit so well into the pupil's life, sound caution in teaching will

[6] Shaver, *The Project Principle in Religious Education,* part III.
[7] Betts, *The Curriculum of Religious Education,* p. 247.
[8] Coe, *A Social Theory of Religious Education,* p. 97.
[9] *Religious Education,* February, 1925, p. 76.

make every possible effort to induce the pupils to undertake conscious and purposeful research work of their own in those studies and experiences embraced in the curriculum, that is, the series of Christian experiences with which acquaintance at first hand is to be gained and acted on. Thus no dominant experiences of youth need be overlooked, nor need adaptable Biblical material be removed or refused admittance. All this requires administrative resourcefulness and versatility, in addition to training, on the part of the teacher-leader. But the completion of such a course of religious instruction leaves pupils with the conviction that they have had a vital part in the process of study; as a matter of fact, of course, they have been living different chapters of the Christian life all the way through. To make sure of developing a worthy set of life-attitudes that shall abide, as concomitants and by-products of the process of learning in religion, is one of the most important ultimate aims the religious leader should seek to realize.

The Teacher and the Curriculum. Important and valuable as we maintain the right kind of curriculum to be, let us here sound a warning against possible misinterpretation. We hasten to concede that the degree of the effectiveness of any series of lessons in religion is very largely conditioned by the personality and training of the teacher. Splendid results have often been attributed to lesson material, whereas in reality the predominant factor in obtaining those results was the vital, dynamic personality of a capable leader who "knew his business." [10] Contrariwise, some very good religious teaching material has come to nought because of poor generalship on the part of those into whose hands it has been put.

The curriculum, apart from the question of the type of teachers who are to direct it, ought to measure up

[10] See Chapter XX below.

to the best standards that can be set. The result of putting the right kind of curriculum into the hands of an ever better trained staff of teachers will be a clearly perceptible advance in the art of Christian living on the part of the coming generations.

Criteria for Evaluating Curricula. What then deserve to be used as the criteria for estimating the the value of existing or proposed curricula? An adequate curriculum of religious education will stand the following tests:

(1) It will supply a sound answer in the affirmative to the question: Are workable ways and means provided by which to realize the *aims* of the religious educative process, previously set forth, that apply respectively to children, youth, and adults? [11] The processes provided in the curriculum must stimulate and then direct a thirst on the part of the pupil for travel along the highways and byways of normal Christian experiences.

(2) An adequate curriculum will lead to religious experiences that are part and parcel of real child, youth, or adult life, as the case may be. The ever prominent idea in any curriculum or in the mind of the teacher should be, "Will my scholars be able to join this proposed adventure in religion onto the rest of their present life-experience? Will these lessons or directions be of real assistance to these boys and girls in carrying out their own determination to develop their capacity for living in Christian ways?" We repeat, the right kind of curriculum must somehow keep uppermost the make-up of the individual pupil, and, then, choose ways and means, "made to measure" to develop his peculiar religious experience.

(3) An adequate curriculum will make provision for a *desirable succession of Christian experiences* in order to keep in step year by year with childhood's growth.

[11] See Chapters VI-IX above.

It must be based, therefore, on a thorough understanding of human nature, and the order and tell-tale signs of each unfolding stage of its religious development. A teacher should be so well acquainted with the normal course of pupil experiences that his diagnosis of a given pupil will make clear the changes of motivation that ought to occupy the foreground for the present in that particular pupil's religious studies.

(4) An adequate curriculum will take measures to induce its students to put into practice their Christian belief that God made all nations of one blood, by forming wholesome associations with men of all sorts and conditions. No worth while life can be lived alone. Nor can the true Christian be content to live in this world unacquainted with its natural and spiritual laws or the significant features of its make-up, or ignorant of the other peoples that share it with him. The curriculum must do all it can to make sure that the pupils know this world in which they make their home, it must make large provision for a friendlier understanding of other nationalities and races and religions, if Christianity is ever to give the world a demonstration on a large scale that it is a religion capable of being lived in this vital international, interracial way.

(5) A thorough knowledge of the Christian way of fruitful living in this world with lavish provision in the way of inducements to an ever-increasing personal committment to its ideals, must form a vital part of an adequate modern curriculum. Christian principles will then be studied from the standpoint of their bearing on our Christian practice and much more serious efforts made to apply them to modern living. Adequate curriculum provision ought to be made for sound counsel on right ways to go about personal adjustment of the life to these new forms of applied Christianity.

(6) An adequate curriculum of Christian education will provide ways and means to drive the lesson home

to every individual that his participation in Christian living is to cover its whole program. It will be designed to make him a general practitioner and not a specialist. In short, an adequate curriculum will do its best to assist all, from childhood to old age, to answer intelligently the question, "What would Jesus do about this in my place?"

(7) An adequate curriculum will put an acquaintance with the church to the front, magnifying it as an institution deserving that hearty support of the individual which expresses itself first in his immediate enlistment and thereafter in a lifelong devotion to its cause and work. How to be all help and no hindrance in such an intimate relationship with others absorbed in a common task calls for careful study of the principles of readjustment required for successful coöperative living.

(8) Provision for gaining a thorough and intimate *knowledge of the Christian experiences recorded in the Bible* will be included in an adequate curriculum. Human nature does not change its constitution. By such a study, therefore, of how life-tasks were attempted and life-situations met in the years of the past, Christian principles will be significantly related to the life-tasks of today. To rethink and relive these marvelous experiences of days gone by supplies a background of victory which is no mean encouragement to any individual in his own struggle to create a masterpiece of character.

(9) An adequate curriculum will provide for pupil-participation in the choice of the immediate subject matter of discussion, and, also, for the maintenance of the same form of vital interest in the process of study. Adaptability and flexibility must be its keynotes. If it comes to pass, as it often will, that a given group gets more and more working suggestions from the study in which it is engaged, the curriculum should

be flexible enough to contain suggestions for further study and investigation along these lines.

(10) Furthermore, the curriculum will give full recognition everywhere to the principle that the resourcefulness, versatility, and personal influence in general of the teacher are primary factors in all successful religious instruction. Hence, in all the means and methods suggested, and study possibilities outlined, rigidity must be avoided and room left for the personality of the teacher to make its full contribution. In the past, suggestions have been limited too often to subject matter, and not enough attention has been given to supplying a variety of hints as to ways of pupil participation and coaching on the part of the teacher. If the curriculum builder truly strives to give the generalship of the teacher the wide jurisdiction it deserves, the curriculum result will be a wealth of special projects, the division of classes into sub-groups for special studies, new forms of adaptations, new currents of thought, fresh openings for more diverse relationships and more effective life-practice.

Exercises:

1. Point out instances from your experience where an inadequate material-centered curriculum has been used and good results obtained because of the personal factor—a very skillful teacher.
2. Make a list of the leading curriculum systems for religious education now available.
3. Evaluate five lessons of your own choosing according to the ten criteria listed in this chapter.
4. Is it possible to create a curriculum composed strictly of pupil experiences? Explain.
5. Construct a lesson which satisfies the ten criteria.
6. Show how the present tendency in curriculum building brings the Bible into wider use, and makes it more vital in religious instruction.
7. After making an analysis of the leading curriculum

systems, list those books or other materials which you would include in your choice of curriculum for each grade, as books and material for use in a religious school of today.

8. Evaluate three present-day sermons of your own choosing for curriculum value, according to the ten criteria.

Topics for Study:

1. The Bible as a complete curriculum.
2. The significance of pupil experiences in an adequate curriculum.
3. Significant curricula of the past.
4. Adequate curriculum standards.
5. Extra-Biblical material in the curriculum.

References:

Betts——*The Curriculum of Religious Education.*
Betts——*How to Teach Religion,* ch. iv-viii, x.
Betts and Hawthorne——*Method in Teaching Religion,* chh. vi, xiii.
Bobbitt——*The Curriculum.*
Bower——*The Curriculum of Religious Education.*
Brown——*A History of Religious Education in Recent Times,* ch. v.
Coe——*A Social Theory of Religious Education,* ch. ix.
Shaver——*The Project Principle in Religious Education,* chh. v-viii.
Streibert——*Youth and the Bible.*
Denominational lesson systems.
Articles from *Religious Education* (magazine):

a. April, 1922, p. 120-122, 151-161.
b. February, 1925, many articles on religious experience—the chief basis of the curriculum.
c. April, 1925, complete issue given to various curriculum viewpoints.

CHAPTER XIII

METHODS AND METHOD PRINCIPLES

In entering the field of methods of procedure, the approach again is in terms of principles. Space does not permit extended material to illustrate the various methods. Each of them will be presented in a brief analytical statement; an outline will follow of its useful aspects; and last will come a list of negative considerations, or dangers against which warning seems to be advisable.

Before beginning this exposition of the various methods utilized in religious education, let the ultimate aim of the entire process be recalled to mind: *To help the individual in his continuous reconstruction and readjustments of his own experience increasingly to understand, appreciate, and participate in the Christian way of living fruitfully in this world.*[1]

For the purpose of carrying out this program of assistance to the individual in the process of reconstruction connected with each advance in his own attainment of Christian character, what methods of procedure are we to devise and employ? Can we depend upon one or two methods to perform the work of introduction between the Christian message and pupils of a variety of ages, and dispositions and antecedents? At this point let us recall that the learning process is complex. Sometimes the thing to do in religious nurture is to impart information; sometimes to discover by an appropriate test whether the infor-

[1] Ch. VI.

mation has been *vitally* learned; sometimes to point out a helpful principle of interpretation of a phase of Scripture which is proving a stumbling-block, or the particular ideal of Christian living that applies to a given situation; sometimes, to stimulate a group to plunge into open-minded discussion together of a vital topic; sometimes, to give a pupil material bearing on a hard, personal problem to take home for private thought and study; oftentimes, to take pupils on voyages of discovery that will push back their horizons and reveal additional broad and new (to them) Christian life perspectives.

What Method Is. As we have already hinted, successful methods in religious work are not tricks, devices, nor "catch-trap" schemes by which particular aims are accomplished and are not to be so regarded. Religious education plays the part of go-between: on one side a group or an individual (the pupil factor), and on the other the outfit of traits that go to make up a well-rounded Christian character. Study of method is undertaken on the assumption that types of procedure will be better adapted to a given age-interest and capacity, if they are selected with these in view. The problem for method to solve is how to make the best use of the time allotted. Otherwise stated, method sifts and reduces the good results obtained by the use of the trial and error style of procedure in the quest of religious educators for material by which the aims that they have in view may be so presented, and understood and appreciated that they shall become an integral part of the pupil's life and character.

Basic Method Determinants. There are five basic considerations which exercise a decisive influence on the choice of adequate methods in religious instruction.

(1) The aim must be allowed to exercise large veto powers. To be acceptable, a proposed method must

be in line with both the general goal sought, and the immediate goal to be attained by pupils of the age in question. It is also necessary that it approve itself as the right next step to take, "as matters now stand." After an aim has been well and wisely chosen, success or failure in its attainment is conditioned by the soundness or unsoundness of the methods employed.

(2) The age of the pupils has much to do with the method selected. In the earlier years when periods of interest and attention are of relatively brief duration, frequent variation of procedure in class sessions is imperative, and any form of lecture or general discussion is obviously out of place, although these methods may be used with adolescents. In the formation of groups, such factors must be taken into consideration as general intelligence, stage of progress in religious development, and character of social interests, since the way that matters stand in all these respects very vitally conditions the type of method likely to prove most successful with any given group.

(3) The nature of the curriculum material is a very important factor in choice of methods. One type of material can best be handled by one method, another by one quite different. Is the curriculum material, material to be memorized, discussed, sought out by the pupils, experimentally put to the test in practice, or what? The methods chosen must vary with the variations in the demands made by the curriculum material.

(4) The nature of the equipment and materials available, the arrangement of rooms, lighting, and so on, affects the choice of methods. Demonstration or illustration methods, for example, require the best of equipment in order to insure the results expected. No teacher of religion should suffer the embarrassment of having to confess, as some have been known to do, "It *should* have turned out this way." Private class-

rooms allow a teacher to talk over the personal problems most pressing in the life of the 'teens. Rooms that are not private hinder freedom of conversation, and interfere with close and connected trains of thought and discussion. The teacher, therefore, must take account of the room and facilities at his command in making his plans and choosing his methods.

(5) The teacher's strong and weak points ought to influence materially the selection of the methods to be used by him. It is of fundamental importance that a teacher should correctly understand his own aptitudes, resources, powers and weaknesses. His main dependence must be on the methods of which he is master while he is practicing to improve his skill in the use of other methods where he is not so good. Then, when a class situation arises demanding a shift to one of these other methods, he will not be altogether at sea.

(1) Evangelism

We shall use the term evangelism in the commonly understood sense of persuading an individual to cease obstructing and let his soul pass through the conversion experience. The things he once hated he thus comes to love, and turns his back upon his old infatuations. Begbie's *Twice Born Men* and James' *Varieties of Religious Experience* record what wonderful changes come over men's lives after conversion, even in cases where their better natures had been smothered under years of dissipation and wrong-doing. This method of evangelism, indeed, has been most useful in saving hardened adults.

Advantages.

(1) Many adult victims of indifference, or worse, can be reached only by the type of positive appeal, apparently, on which this method depends so completely.

(2) Certain spiritual illiterates, deprived of all advantages in the way of religious education, might never be won to the Kingdom if this method fell into disuse altogether.

(3) We owe it even to the worst of those who have willfully gone wrong to see that no form of opportunity is kept from them which has been used successfully to ally people like themselves with the Kingdom-builders.

DISADVANTAGES.

(1) Adult evangelism cures these truants of their hostile disposition; it can hardly impart to them a basic understanding and appreciation of the Christian life. For intelligent growth in the Christian life, years of purposeful living in the pursuit of Christian ideals is the only reliable method.

(2) After the freest admission that evangelism has proved itself the method best to start with in the case of some hardened adults, the mistake must not be made of trying to apply it to youth also. Informed and intelligent Christian character may, also, be the product of right living during the impressionable years of youth when learning is easy, and "habit-building is simply a habit."

(3) Anything like exclusive dependence upon this method makes it seem that cataclysmic events are of greater significance than the steady, systematic processes of developing Christian character, in spite of the fact that experience proves the opposite.

(4) Emphasis upon adult evangelism as a method of Kingdom-building is an admission of the failure of the Church to give adequate training to its youth. This means that methods of prevention should take precedence.

(5) Where an adult conversion is not followed up by sound religious instruction the general tendency

is for the new convert to slip back into the old way of living, even when special precautions are taken to prevent it.

(6) Adult conversion has usually meant a circumscribed personal salvation rather than an inclusive salvation which takes in the world and its needs, and the consequent duty of the modern Christian to keep his eyes wide open for opportunities to aid the Christian way of living in its onward march to the conquest of the whole world's life.

(2) Educational Evangelism

Conditions are favorable today for religious education to repair its past oversight by seizing the undeniable stores of dynamic in evangelism and using them as the source of supply for the *drive* required to put over a hard personal program of Christian living day in and day out. In the past it was usually the Christian parent, teacher, or pastor who sowed and cultivated and weeded, and left the professional evangelist to do the picking. It has been very easy for the evangelist, preoccupied with visible results, to overlook the long process of Christian training, nurture, and preparation that lie back of an adult decision. In his splendid book, *Sixty Years with the Bible,* Professor Clark puts this point in one sentence: "The blossoming of the long-prepared bud came suddenly." On the other hand, it is pretty nearly as easy for the parent or teacher or pastor to become so immersed in the slow developmental processes that they are in danger of falling into a habit of waiting too long for decision results—an error as serious as the former.

The present status of educational evangelism may be described somewhat as follows:

(1) It looks upon the Christian life as a religious experience that is vital and growing by its very nature. Even adults are no exception to this rule. They too

should be continuously advancing in their development.

(2) In many churches and church schools, the grounds for a life-decision are earnestly presented to their young people who have been brought up in the Christian way, but who have never consciously accepted Jesus Christ. Re-decision and re-consecration at each upward stage are naturally essential to religious development in the eyes of a method that regards Christian living as a lifelong growth.

(3) Series of sermons definitely educative are offered. Some of them do the work of religious instruction that they undertake in as effective a way as successful classroom procedure could do it. The writer once heard a masterly sermon of instruction on the psychology of prayer by a preacher who turned his church that morning into a classroom. The announcement of the topic attracted some to the service and repelled some others who anticipated that the sermon would be a technical treatment of a subject hard to understand. Actually the exposition was such a bit of good pedagogy that all in the audience could understand it. The minister-teacher stuck closely to educational methods of definitely building his exposition upon the experience of his hearers. Yet his presentation was shot through with dynamic thrusts that entitled it to be classified as a successful use of educational evangelism.

(4) Institutes of religious education lasting several days or a few weeks illustrate another form of this method in use. The aim is to assist the local church, through its delegates present, to lay out an adequate program of religious education, after an investigation of its needs and of the equipment and leadership available. By means of workers' conferences, careful rating of its Sunday and Week-day schools, by personal interviews, leading questions, committee work, and discus-

sions, a good working appraisal of both local church and community situation is reached. At the close, the institute is often turned into a testimony meeting and to judge from the vim put by them into their spoken resolution to pursue more faithfully the business of educating the young in home and church, and much other evidence that the teachers present have a new perspective of their task, these institutes effect many conversions to the new objective and methods in religious education.

(5) The recent development of classes for the study of the principles of religious education in so many churches, is of peculiar significance. A better-informed vision of its possibilities as a life-work, as well as the laying of a basis for richer personal religious experiences, are valuable by-products of this movement, in addition to the improvement which results in the quality of the teaching done in these church schools.

Advantages. (1) This method sets up a judgment day of its own for itself. At definite intervals not too far apart, it insists on marked results. Few cases of arrested growth due to the stunting influence of several years spent in religious ruts are likely where religious leaders intelligently employ this method.

(2) This method demonstrates that the commonly supposed gap between evangelism and religious education can be effectively spanned. "As evangelism without education lacks direction, so education without the evangelistic spirit lacks driving power." This method makes abundant provision for the work of sowing, cultivating and weeding, month after month, and at the same time stands ready to gather the harvest, without being prompted, and pledge its students to accept Jesus Christ when they reach the age of personal accountability.

Disadvantages. (1) Farmers never forget to gather

their crops, but slackness in that respect is a bad example set by the old ways in religious education. The religious educator whose previous experience is confined to the method of intellectual drill may erroneously come to feel that marked results in conduct at intervals not far apart are too much to expect, or that the question of a crisis experience need not be made a matter of emphasis where the child has had the advantage of a bringing up in a good home.

(2) Some leaders will be sure to try to combine the "old" type of evangelism with the work being done in educational evangelism, but the two do not mix well. The result is a setback to the progress already achieved by the educational method.

(3) There is serious danger that all hands will become so immersed in the presentation of a series of topics, discussions, or studies that the paramount emphasis will not be put on the volitional, which is so essential to this method.

(3) Preaching

Preaching, as the term is generally used, presupposes more or less Biblical knowledge on the part of the hearer. Paul is said to have "reasoned out of the Scriptures"; that is, he took for granted an acquaintance on the part of his audience with the Bible of his day, and sought to explain and enforce certain of its passages in such a way as to lead his hearers to believe in Jesus as the Messiah, with all the consequences implied by that belief in the reorganization of the conduct of life. Herein he showed himself an out-and-out preacher, rather than what we mean by the related term, "preacher-teacher."

Advantages. (1) Effective preaching is applied Biblical knowledge, Biblical knowledge put to work in the lives of the hearers.

(2) For a statement of its further advantages which are similar, see the lecture method (treated as number eight in the following chapter).

Disadvantages. (1) Too frequently, sermons are isolated and fragmentary, so much so that they make no lasting impression.

(2) Other disadvantages are common to it and the lecture method.

(4) Personal Work Method

The diaries of ministers, the testimony of effective social workers, and the word of successful laymen in various lines of Christian effort all bear witness to the substantial character of the results that can be traced to the method of personal work. Goods are sold by salesmen who receive high wages. But "the sale of the goods the Christian has to sell" is the work of salesmen called teachers, prophets, and apostles who receive high wages of a different kind. Human touches, direct contacts, and mutual confidences carry infinite weight in private personal conferences. In the classroom, a youth may come in discouraged, and his discouragement may escape notice and nothing special be done to cheer him up. Once his church school teacher, in whom he has confidence, and he sit down together to talk things over privately, his story is bound to come out and his spirits to be raised. If a bit of social ministry is what the case needs, the personal touch is essential. In the teaching side of his ministry, how much more effective the work of the pastor-teacher will be who has had parishioner after parishioner open his heart to him, and so his teaching rests firmly upon a foundation of their experiences.

Advantages.

(1) By first-hand contact with every learner, the leader secures an intimate knowledge of them person-

ally and a clear understanding of the home and neighborhood backgrounds of his pupils.

(2) This detailed acquaintance helps him to separate and discard what is nonessential for his pupils and so renders his leadership all the more vital and constructive.

(3) Special ministries needed in times of peculiar crisis can be given and accepted more freely.

DISADVANTAGES.

(1) It consumes an enormous amount of time.

(2) The forms of impetus that accompany contacts with a group are missing.

(3) Unless the information acquired as to individual needs is well digested afterwards, and kept well arranged in the leader's mind, the very time consumed in gathering it might better have been spent in taking advantage of obvious opportunities to do them good turns one by one as they presented themselves.

Exercises:

1. Explain the terms "method" and "device." See Judd, *Introduction to the Scientific Study of Education,* p. 229-230.
2. Carefully analyze the topic, "Religion Through Evangelism," with the aid of Betts, *The New Program of Religious Education,* ch. v.
3. Contrast the educational point of view with that of evangelism as described in Betts, pp. 27-31.
4. Pick out the most significant points in the articles in the *Church School,* March, 1924, entitled:
   a. "Evangelism related to Education," p. 243.
   b. "What is the Pastor's Part in Evangelism?" pp. 247-248.
5. Show definitely the place of adult evangelism today.

Topics for Study:

1. The minister's place in the use of educational evangelism.
2. Outline of a teaching-sermon.
3. The pastor as teacher-preacher.
4. The personal equation in method procedure.
5. Conditions under which "mass evangelism" is serviceable.

References:

BEGBIE——*Twice Born Men.*
BETTS——*How to Teach Religion,* chh. vi, ix, x.
BETTS——*The New Program of Religious Education,* chh. iv, v.
BETTS AND HAWTHORNE——*Method in Teaching Religion,* ch. ix, and Part II.
JAMES——*The Varieties of Religious Experience.*
JUDD——*Introduction to the Scientific Study of Education,* ch. xvi.
MCKINLEY——*Educational Evangelism.*

CHAPTER XIV

METHODS AND METHOD PRINCIPLES (*Continued*)

(5) THE CULTIVATION OF INDEPENDENT THOUGHT AND JUDGMENT

The possession of a well-developed capacity for wholesome reasoning and constructive thinking on questions of religion is evidence of protracted study and reflection. It is this method of independent thought and judgment which now concerns us, the method of ferreting out and conserving the fine values of religion through reflective thinking.

WHAT THE METHOD IS. Professor Dewey tells us that thinking is "a matter of following up and testing the conclusions suggested by the facts and events of life." He dissects a complete act of thought into five distinct steps: (1) a felt difficulty; (2) its location and definition; (3) suggestion of possible solution; (4) development by reasoning of the bearings of the suggestion; (5) further observation and experiment leading to its acceptance or rejection.[1] From this it is evident that thinking can be carried on profitably only under the stimulus of a difficulty confronted. Accordingly the use of this method requires us to arrange and present our subject matter in such a way that problems for them to solve and difficulties for them to overcome shall command the interest and enlist the effort of our students in religion. This method can be employed to good advantage in the congregation,

[1] Read Dewey, *How We Think,* pp. 68-78, for a description of a complete act of thought.

church school class, study group, and personal conference.

ADVANTAGES.

(1) By drawing the thoughts and imaginations of youth out into the open, this method makes it possible for us to direct their doubts and disillusionments to become stepping-stones to religious heights, rather than stumbling-blocks to pitfalls. One of the greatest tasks of religious education is to set the imagination right in the eyes of youth by showing them how to make it creatively vital for Christian living.

(2) This method furnishes religious leadership with a technique of procedure which is essential to its vital and comprehensive functioning.

(3) By it youth builds its own bridges from facts and information to ideals, standards of living, and life perspectives.

(4) Pedagogically this method is sound, and, if properly directed, the results obtained will be vitally significant, because the whole process is patterned upon the mind of the learner.

(5) By its exercises for strengthening the student's powers of independent thought and judgment, this method not only permits the leader to draw on a larger perspective in interpreting religious living to them, but is certain to benefit his own religious life.

DISADVANTAGES.

(1) Individual and sometimes group thinking, undirected or unwisely directed may prove disastrous in various directions. It may undermine confidence in the Church and its guidance, create unwholesome views of the world and its peoples, as well as render a vital Christian experience out of the question.

(2) Too often those who set out as students of

religion get so interested in perfecting themselves in the use of the method that they fall into the old blunder of substituting the means for the end.

(3) Leaders in religion are all too seldom awake as yet to the great task of helping those to whom they minister to form habits of independent thought and judgment in their reading and study. Few ministers know or act up to their knowledge that one of the primary tasks of the minister should be to see that the members of his flock are growing in this grace.

(4) Too often sufficient allowance is not made for the type of the individual pursuing the study. Educational progress, temperament, opportunities for study, available books and magazines, past experience and present environment must all be taken into the reckoning both in the preparation of the material and in the direction of both the individual and group study put upon that material.

(6) Socialized Recitation or Conversational Method

In the socialized recitation the teacher capitalizes the experiences that form the mental background of her pupils in an effort to secure student participation during the class session. To introduce new experiences to them in terms of the old is her aim. Where the amount of subject mater to be covered is prescribed, this method will be found very usable.

Advantages.

(1) The subject matter can almost invariably be made perfectly intelligible to the student. If anything is not clear at first the very nature of this method insures an attitude of questioning and inquiry.

(2) Student problems of a vital nature are actually solved, if the discussion is properly controlled. This is a natural consequence, when class procedure is based

upon the use of the pupils' development and experiences as its material.

(3) Interest of the very best type is developed where the class is properly directed. Attention is secured through question and discussion. That initial interest is further developed by the students taking issue, either with each other or with the teacher, on various phases of the matter under class analysis.

(4) The student's experiences are clarified and made more significant. Varied contributions are made to them by the various members of the class, each of whom presents some angle of the problem under discussion which is new to the others.

(5) This method is conjoined with one of the most effective types of discipline. No one's word is so compelling to youthful minds as the crowd voice of some of its own chums and acquaintances. This group discipline is authority personified. While properly directed discussion is going on, an admirable type of discipline-morale takes care of itself.

(6) A splendid spirit of coöperation is a by-product not to be despised or forgotten. Each student feels himself a necessary factor in a class using this method. Each finds his place. Of group studies and projects this is especially true.

Disadvantages.

(1) If the teacher is not prepared, or is not versatile or resourceful or quick to sense the class progress on a given topic or problem, wandering off on tangents of thought will be a natural consequence. This is a very common occurrence and the cause of the failure of many teachers in their attempts to use this method.

(2) Individual initiative may suffer in the process. If the bright pupils are allowed to lead the discussion, regularly, they will get a swollen impression of their ability. The slow thinkers, becoming embarrassed on

the few occasions they try to express themselves, may lose courage and sink even more into the background from the standpoint of normal class or group procedure.

(3) Group learning will be crippled and ineffective where the above conditions just mentioned prevail. The rate of progress that can be kept up by the bright pupils may lead the teacher to direct class progress at that speed. While nothing is so delightful as to have a bright pupil, yet surrender to the temptation to favoritism is an unfair proceeding where this method is in class use.

(4) Passably successful teachers with some other methods may prove flat failures with this one. It must be clearly recognized that working this method effectively is one of the hardest tasks a teacher can be asked to face. To engineer class progress upon the background-experiences of a varied group as a base, and so to direct the class sessions by the discussion or conversation method that all its members are kept thinking and working, is no easy accomplishment.

(7) The Lecture or Telling Method

Where this method is used, the teacher or leader does most of the talking. Members of the class are supposed to play the part of recipients of information, which may be interesting, useful, and significant—or just the opposite.

Advantages.

(1) This method is especially workable in forming an acquaintance in outline with the rudiments of a subject. It is economical of the student's time, particularly when the information is not easy of appropriation by them.

(2) This method accommodates itself easily to

group desires for more explanation or information. Oftentimes misunderstandings will arise and corrections have to be made. This method permits the teacher swiftly to solve these difficulties.

(3) A desirable class or group attitude accompanies the right use of this method. A good lecturer or narrator secures and holds attention, a condition basic to class morale.

(4) By this method a teacher is able to keep discarding, adding to, and freshening his material, thus bringing it up to a more recent date than that found in books. Room can be made for surveys, studies, and data of local significance which are many times applicable to the study at hand.

(5) The teacher can combine good explanatory material from different sources on any problem or subject he wishes to present.

(6) Profuse use can be made of illustration, which is such a help to most minds in grasping an idea new to them or getting a sharper conception of it. Nothing makes the lecture method so effective as skill in the employment of illustration.

(7) This method can be very helpful when appreciation as well as understanding is desired. The teacher can readily govern his presentation or explanation to his class of the situation or problem or subject at issue so that their sympathies will be aroused and directed in the right quarter. His enthusiastic endorsement or earnest condemnation of the point of view, policy, picture or situation—whatever it be that is up for appreciation—will be catching.

Disadvantages.

(1) Instead of the information, explanation, or endorsement serving as material on which to employ his mind in constructive thinking, too often the student is content to be a mere receptacle for the information presented. If all the teacher says is swallowed whole,

without any thinking over or consultation of other sources, the work of reflection, reorganization, and readaptation of the subject matter by his own independent judgment which is essential in the learning process does not get performed.

(2) It is impossible for the instructor to be sure that the students are getting the full or the right significance of what he is trying to impart to them. Experience shows that it is very easy for the pupils to get mistaken ideas and record them in their notebooks. Unless the instructor checks each notebook, which few attempt to do, the wrong idea gets settled in their minds and then is hard to unseat. Amusing instances known to every instructor as well as the absurd ones found sometimes in examination papers bear testimony to this fact.

(3) The lecture method in practice is often uninteresting, largely because continuous talking so soon tends to become monotonous.

(4) Experience shows there is no small danger that inattention may become the habitual attitude of many students, due to fatigue, failure to hold their interest or some other factor discouraging to them. As a result, these students may fall into an unwholesome attitude toward some study of great importance. This is especially deplorable in religious education work, where sharp limitations in the way of time, frequency of class sessions, and an inadequate teaching staff make coping with the slack student difficult.

(5) Too many students who are attentive listeners do not learn by this method, for they never learn that to copy notes and memorize them for an examination is not successful learning.

(6) Too often the lecturer-teacher fails to keep a sharp enough watch on himself and falls into ruts. Mere presentation of even good material in a cold and formal way is not teaching.

(7) Many people can listen intelligently or they can

take down the words of the speaker, but they cannot do both. The inspection of notebooks shows that note-taking is done very inaccurately. Trying to write down what the instructor has said while he continues to talk confuses many pupils and hardly gives them a fair chance to understand what the teacher is trying to impart. It is reported that President Wilson, when a college professor, would not permit note-taking during his lectures.

(8) This method has to have its shortcomings made good to insure effective learning at all. Supplementary measures must be taken to make it certain that all the pupils understand and appreciate what the teacher has tried to present. Quizzes, and group discussions are two of these means.

(8) Appreciation Method

"The only way to know what appreciation means is to appreciate." The appreciation method as such has been too little used in religious education. Anyone may understand and be well-informed about a thing, and even be actively interested in it, but if a sympathetic appreciation of its worth does not enlist his loyalty on its side, we doubt the depth and continuance even of his interest in it and do not expect any devotion to it from him at all. With a free admission that this is one of the hardest methods to operate, we enter a strong plea in favor of mastering it because by its very nature religion demands not only clear-headedness in the acceptance of its principles, but a warmth in the appreciation of their costly worth that will produce and sustain a do or die purpose to stand the heavy expense involved in performing any programs in accord with them.

(1) There can be no appreciation unless a generous fund of reliable knowledge and information has first been acquired upon which to base it. (2) In the con-

cern to obtain a sure intellectual grasp, care in analysis is right and proper, but it is most essential that the proceeding should not end there. For after the analysis is complete, the problem needs tackling of how to get the student to feel the pull upon his sympathies which the picture, teaching, ideal, standard, or philosophy in question is qualified by its nature to exert. Teachers of literature have too often been guilty of spending all their time on the task of analysis and gaining the victory of clear-headedness, forgetting that this is not an end but a preliminary. (3) Since appreciation is usually slow in attaining sufficient head to overflow in expression, especially in youth, the teacher must give considerable attention to the question of ways and means of bringing each pupil to a realizing sense of the worth of what he is learning. Some will naturally take to the work of intellectual analysis, others will indulge all too readily in emotional drafts of appreciation. The double interest is peremptorily necessary in religious study. (4) Take a clear-headed acceptance of its principles and add to it a warmth of appreciation of their costly worth, and the Christian way of living fruitfully in this world is bound to make a difference in the thinking and living of the students. If a question or problem, in other words, is a fit subject for group religious study, it must prove itself to be definitely related to fundamental interests in the lives of those in the class.

ADVANTAGES.

(1) Appreciation is made a regular business, as it should be. With set curricula there is constant danger that intellectual drill may get more than its share of attention and crowd out the work of appreciation that should go hand in hand with it. A study of adult religious experiences evidences the constructive value of appreciative studies.

(2) This method is a splendid regulator of emotional interest. Without it too often loyalties are not related to worth-while motives.

(3) This method supplies the missing link that enables learning to do its best. As an adequate program of education includes at the one end material to be assimilated and at the other outlets for it in the way of appropriate expression, so our program of religious education (see Chapter VI) not only makes provision at the one end for the acquirement of adequate religious knowledge, but for the emergence of that adequate religious knowledge at the other end in various forms of Christian living. By releasing the almost irresistible pull upon the sympathies which a given ideal or philosophy is qualified to exert, appreciation can win the day.

Disadvantages.

(1) There is a great danger that this whole appreciative process will get mixed up in the emotions.[2]

(2) There is also an opposite danger that the appreciation method may grow content in the main with intellectual appreciation. The dual difficulty indicates the necessity for a teacher to understand the students he is trying to reach, as well as the technique involved in the method, if he expects to get good results.

(9) Recitation

Recitation has been the most widely used form of method in educational procedure. If this method serves merely as a means of discovering whether the pupils have memorized certain material either according to the "wording of the book," or according to the wording of the teacher's own ideas, the method is abused. But where the recitation is an attempt to

[2] For a discussion of this danger see Strayer and Norsworthy, *How to Teach*, pp. 128-129.

discover whether the pupils have fitted the lesson material into their own thinking so that the class can proceed to applications of its principles related to their own experiences, the method is justified.

ADVANTAGES.

(1) It furnishes a direct method of determining how good an intellectual grasp the class has on the lesson material. The memory can be tested as to whether it is verbal only or intelligent.

(2) Questions can be so put that in addition to memory, and thought, the powers of judgment can be brought into play.

(3) By drilling the student daily, it brings his erroneous impressions to the surface and they can be corrected. Thus class work can mean continuous review and readaptation of the material to the mind of the pupil.

(4) The pupil accumulates a growing store of material on which he can draw for topics or leading thoughts when any given problem is being considered.

(5) Much can be done to overcome bashfulness or any other type of hesitancy by this method.

DISADVANTAGES.

(1) In spite of a well-prepared lesson, such causes as fatigue or slow-wittedness or social sensitiveness may prevent good response from some pupils. A worthy student may thus often make a poor showing.

(2) Too often a good memory enables its possessor to obtain a better rating than he deserves.

(3) The students who are not reciting find this method monotonous, especially the naturally less attentive ones or those not having an interest in the particular topic under consideration.

(4) Too often "bookish" answers are accepted as adequate instead of insisting upon an answer in the

student's own words as a guarantee that previous thinking has been done.

(10) Supervised Study [3]

Supervised study has not been entirely successful in the public school field and in religious education it will be no more successful unless the director chosen is a person of much practical wisdom. Yet the need for this method becomes all too apparent when we recognize that: (1) little if any home study of religious lessons is commonly done; (2) there is little provision in our churches for such study work; and (3) even where some provision for it is made, religion is so vast and comprehensive a subject that both youths and adults may well give its study up in despair if there is no one present to whom they can turn in the quandaries that arise in their thought and study.

This method is the effort on the part of the leader-teacher in religion to supply them this first aid. Right in the study room hard posers can be explained and individual suggestions made which will help the pupil solve his question or problem himself. The minister may supervise the reading and study of his parishioners.

Advantages.

(1) Regular habits of study and religious reading can be established.

(2) The contribution of study by the pupil necessary to the accomplishment of the immediate aims for Christian growth can be assured because of the teacher's presence and the availability of source books and other auxiliary materials.

(3) Study is likely to be more intensive where

[3] Examine Hall-Quest, *Supervised Study*, Miller, *Directing Study*.

pupils apply themselves to the task under supervision that is more than half assistance.

(4) The teacher-leader himself becomes vitally related in the mind of the pupil to the study pursued, thereby increasing the probability that his leadership will be truly effective.

(5) Student progress is easily kept track of by this method. The status of both bright and slow pupils is revealed.

Disadvantages.

(1) The point may be missed in the pupil's query and his wrong ideas seem to receive confirmation. Complete information may be handed out where only leading suggestions ought to be given.

(2) The advantages to be derived from group association and group responses get neglected.

(11) Drill

The chief purpose of this method is to review information which has already been presented and grasped and fasten the hold of the learners on it. The drill method is commonly occupied with repetition of memorized material. Problems of adequate motivation, of charging the mind with the material selected to be memorized, of the most effective ways of directing the drill period, and of achieving the results aimed at all have a deal to do with true success in the use of this method.

Advantages.

(1) The assurance that the possession of certain pieces of information can be taken for granted and other pieces given further emphasis.

(2) The things considered most important are actually brought into the foreground.

DISADVANTAGES.

(1) The use of this method has practically to be limited to the young.

(2) The motivation is often wrong. In common practice the interest gets centered during the drill upon storing information away, and the work of extracting the value—as an aid to Christian living—of the information so retained is neglected altogether. No time at all is spent upon the relationship of the memorized material to concrete life.

(3) It is time-consuming.[4]

(12) PROJECT METHOD[5]

The project method applied to religious education means that a class as a group decide upon some project in Christian living and agree to put it through. The processes of deciding, and planning, and meeting and overcoming obstacles when drawn up like a set of specifications may become a curriculum. The chief value of the method lies in the fact that from start to finish it centers both pupil and teacher attention upon the real problems and interests of the pupils as the basis of the study. These take the learner directly into real and not fancied life situations. What might have turned out to be a passing thought given by him to some phase of Christian life expands into a comprehensive study to get to the bottom of it for his own personal satisfaction. Two types of projects are in use, namely, those undertaken by the learner on his own initiative, and the projects of others which he appropriates for himself.

[4] See Colvin, *An Introduction to High School Teaching,* chapters ix, x;
Parker, *Methods of Teaching in High Schools,* chapter vii.

[5] See Shaver, *The Project Principle in Religious Education.*

ADVANTAGES.

(1) The pupil throws himself enthusiastically into his study because now that he has made the project his own he wants to make a good showing.

(2) Because his will to accomplish is enlisted, he supplies in generous measure the interest and effort at the base of all good learning and effective study results of all matters of Christian principle and practice that arise in connection with the projects.

(3) Individual research and study are stimulated. Worth-while habits of study and investigation develop.

(4) One thing leads to another in constructive study of this kind and can be carried on and on until the whole round of Christian principles and practice have been covered.

DISADVANTAGES.

(1) Lack of a systematic method of study may put a pupils' ideas all in a jumble.

(2) Where group study-projects are undertaken, slackers may develop who rest back and depend upon other members of the class to do the work.

(3) Resourceful teachers, skilled in the use of this method, are too often lacking at present.[6]

(13) DRAMATIZATION

This method makes use of the work of casting, costuming and setting a scene or situation for presentation in drama form as a means of illustrating Christian principles in action. The dramatic presentation may be by the group with its own members for spectators, or it may be presented by the group as a means both of entertaining, and of informing and inspiring others. As a help to learning, its use as a form of entertainment

[6] See McMurry, *Teaching by Projects,* Teachers' College Record, Sept. 1921.

would hardly be warranted, but as a device for getting the knowledge-aim and the appreciation-aim realized it has a place. It can do good service as an aid in the teaching work in biography, Biblical geography, current world needs, etc.

Instead of introducing a formal enumeration of its advantages and its weaknesses at this point, we refer the reader to the lines of investigation and evaluation of the method suggested in the exercises at the close of the chapter.

(14) Hand Work

"Learning by doing" stands high as a working principle among modern educators. It is, however, only one of the forms of learning activity which are as varied as life itself. This method got its start by reason of its suitableness to meet the need of the child for interesting and pleasant ways of occupying himself during his leisure periods.

Advantages.

(1) It furnishes a needed opportunity to sharpen and clarify conceptions still vague after much drill on them through experiences not confined to the senses of sight and hearing.

(2) It imparts an added richness even to clear ideas.

(3) It may furnish outlets for motives generated in the study hour that would otherwise die—as when gifts are made by hand for home folk or for those who are less fortunate.

Disadvantages.

(1) It may easily "run down" and become another time-consumer.

(2) It calls for more time and preparation than many teacher-leaders at present are prepared to give.

(3) There is danger that handwork may come to be

loved by the pupil for its own puttering sake, and the real significance of it be lost on him.

(4) Variations in knack and skill of different pupils will cause some to finish their tasks long before others, and lead to problems of discipline.[7]

Exercises:

Independent Thought and Judgment Method

1. What are the five distinct steps as given by Dewey, *How We Think,* ch. vi, in the analysis of a complete act of thought?

2. Analyze a religious problem according to Dewey's five steps.

3. What helpful hints regarding the process of reflective thinking are indicated in Parker, *Methods of Teaching in High Schools,* pp. 199-200?

Socialized Recitation

4. Do you agree with Parker's conclusion, p. 448, that "the conversational method is relatively uneconomical in high school as compared with the method of interpretative recitations and discussions based on assigned readings and lectures" ? Explain.

5. Outline the steps used in the socialized recitation or conversation method.

Appreciation Method

6. List topics for two appreciation lessons in religion, for (a) children; (b) adolescents; (c) adults.

7. After a careful study of Strayer and Norsworthy, *How to Teach,* ch. viii, note what is worthy of appreciation in Hofmann's head of the Christ, Michael Angelo's statues of David or of Moses.

Drill Method

8. Outline a class session where the drill method is to be used, making sure that the disadvantages listed under the discussion of this method are guarded against.

[7] See Littlefield, *Hand Work in the Sunday School.*

Project Method

9. Consider two or three of the accounts in Part II of Shaver, *The Project Principle in Religious Education,* and evaluate them in the light of advantages and weaknesses pointed out above.

Dramatization Method

10. After reading Miller, *Dramatization in the Church School,* make your own list of the advantages and the disadvantages which might be mentioned concerning this method.

Topics for Study:

1. General guiding principles in choice of methods.
2. The place of mental integrity in religious experience.
3. Ways of stimulating thinking on religious problems.
4. Subjects upon which young people should spend considerable time, in order to think them through.
5. Circumstances justifying use of the lecture method.
6. The neglect of the appreciation method by the churches.
7. The abuse of the appreciation method by the churches.
8. The relation of preaching to the lecture method.
9. Teaching possibilities in dramatization.
10. Legitimate and illegitimate use of hand-work.

References:

Bailey——*The Use of Art in Religious Education.*
Betts——*How to Teach Religion.*
Betts and Hawthorne——*Method in Teaching Religion.*
Burton——*Supervision and the Improvement of Teaching,* ch. v.
Colvin——*An Introduction to High School Teaching,* ch. xi.
Dewey——*How We Think* (esp. ch. vi).
Earhardt——*Types of Teaching,* ch. x.
Hall-Quest——*Supervised Study.*
Hosic-Chase——*Brief Guide to the Project Method.*
Jefferson——*Things Fundamental,* ch. ii.
Meredith——*Pageantry and Dramatics in Religious Education.*

MILLER——*Dramatization of Bible Stories.*
MILLER——*Dramatization in the Church School.*
RICHARDSON——*The Church at Play.*
SHAVER——*The Project Principle in Religious Education.*
STRAYER AND ENGELHARDT——*The Classroom Teacher,* ch. v.
STRAYER AND NORSWORTHY——*How to Teach,* chh. vii, viii.

CHAPTER XV

ORGANIZATION AND ADMINISTRATION: EXTERNAL RELATIONSHIPS

Organization and administration are two sides of one problem in religious education, each of which needs separate consideration. First, there is the question of the main framework, like the question of building and machinery to the manufacturer; and second, the host of other questions connected with operating it to obtain the best results. The second set of questions will be left for the following chapter, and the first will occupy our present attention.

But within the limits thus restricted of the problem immediately at hand there are a number of pretty intricate turns and by-paths. Even the broader questions of structure branch out in all directions. Out of the maze we shall try to bring some sort of order by discussing some of the more significant principles that should in large measure determine the form of organization best fitted to produce sound results.

In passing it may be observed that the factors in the problem before us are so intertwined that it is next to impossible to detach and treat them seriatim, as can be done with the steps that combine to form the solution of a problem in geometry.

(1) Mention will be made first of one of the most fundamental principles, which is that aim and method and curriculum must be determined before questions of organization can be settled. We have already seen that the choice of a carefully thought-out aim should

precede and control the selection of a curriculum. Our recent study has shown that the principles of acceptance and rejection in the selection of methods will all depend upon our understanding of the make-up of human nature and the laws of learning and of character formation. Now it is necessary to see how an organization can be shaped which will square with these principles.

a. Such an organization will consider it its business to lend as large a hand as possible at every point of the program of religious education adopted. Every individual, as we have seen, whether he be child, youth, or adult, has spiritual needs to be met and spiritual capacities to be nurtured. That is the program set the organization to help realize. Through contact with such institutions as the home, the church school and the neighborhood life, formative influences are exerted upon the character acquired. Now after the needs and capacities of our human nature are determined and the goal is settled upon, the question of how to co-ordinate these institutions so as to make them more effective agencies for the realization of the common aim is a question for organization to solve.

b. The nature of the curriculum determines to some extent the amount of organization needed. It would seem to be self-evident that where the curriculum is limited in scope and in the equipment required, there is little organization to be done. Conversely, if the curriculum is rich and full, extensive organization will be required to provide apparatus and agencies for its impartation to the pupils. If the make-up of curriculum be settled, then, one factor for calculating how extensive an organization will be most useful is at hand.

The nature of the curriculum affects not only the size but also the complexity of organization which must be provided. In the days when religious instruc-

tion consisted of answers to questions to be memorized, the work of organization was limited to providing a time and place and a "hearer" for every so many "reciters," the number of "hearers" depending upon the amount of memory work assigned for each drill session. But when nature stories were added to catechism or Bible information, and church history, missionary history and the lore of other peoples, temperance facts, the study of hymns, hand-work, dramatic expression—this increasingly complex curriculum material called for variety in the forms of organization needed to present it effectively.

Thus, while one and the same teacher might be able to direct a group of five or six pupils in both Bible study and missionary history, he might have to find another, if he were not musical, to direct their study of hymns. The training of teachers, and the supervision of their work calls for a corps of assistants, each of them a specialist in one of the major divisions of the curriculum. It is their business to find the most effective ways of presenting the material in their respective fields, as well as to select the best material for the purpose. In another connection we shall see how this works into the scheme of the organization as a whole.

c. The methods adopted have a bearing on the make-up of the organization which is to put them into effect. If these methods be simple ones that can be easily mastered by anybody and everybody, the organization may consist of volunteers and changes in personnel may be rapid and general without disastrous detriment to the pupils. But if a variety of methods are to be used, and they are of the kind that can be mastered only after a period of study and preparation, then provision will have to be made in the scheme of organization for securing a more permanent and studious personnel who will have the extra time to devote to the work, or even for a certain number of depart-

ment heads who will receive their living for giving full time to this work.

If the character of the methods chosen is such that only persons of a particular talent and training are qualified to use a certain one with success, while only persons of another talent and training are competent to use certain others, the organization of the teaching staff must be governed accordingly. The method, for example, of dramatization cannot be successfully employed by some and others make a total failure of it. This being true, the only way to do the pupil full justice is to search up a specialist in dramatization to assist in this form of self-expression.

(2) With the aim, method, and curriculum determined, organization plans should include measures for reaching out and taking in, directly or indirectly, all the people of the community. Provision should be made to take advantage of every chance of expansion until it ministers to the need of all in the community for religious instruction. Back in the days when everybody in the community was of the same religious faith, instruction in the elements of doctrine was a major purpose of the day schools, in which every child in the community was expected to receive this religious instruction. By this system religious education, as then understood, became a matter of course for every soul in town, and the pastor or a qualified assistant was the teacher. All the grown-ups at any given time were graduates of this system who had received their religious education in their school days.

Like the poor woman of Carlyle's tale, one child badly lacking in the right moral motive and moral skill may infect his entire neighborhood. Hence, the refrain common to many expressions of opinion on the ills of the nation which insists that every child must receive adequate training in religion, and none be left out.

Since every person exerts an influence for good or

harm on his neighbors, every member of the community should have facilities open to him as child, youth, and adult to obtain the benefit of a well-rounded and thorough religious education.

But this covers only half the situation: every member of the community should minister as well as be ministered unto. From the stage of growth where responsibility for the conduct of others is in force, every person should be helped to make himself eligible for a place as an instructor or leader. No adult in a social system can escape scores of instances daily of influence upon the moral and religious condition of the growing generation. By their position as parents or teachers or heroes some have more weight than the majority with certain ones of their associates in determining which way the balance of character shall swing; but no one, however obscure and apparently limited their contact with young life may seem, but his daily speech and conduct carry some weight. This being true, present leaders should not be content with less than the most vigorous recruiting measures for the enlistment of every adult in the community and the nation, in forms of activity which will strengthen and not destroy the Christian character of the child and the youth.

Critical readers will protest that this is a fine dream, but one totally impossible of realization. We do not contend that it will be realized to-morrow. By keeping it in view, however, any tendencies among us to become self-satisfied will receive a check, and an organization may be perfected within a reasonable length of time which will be a hundredfold more efficient than the present one in carrying out the aims of religious education.

The modern tendency in a large church is to have a staff of workers, each entrusted with a part of his own in the total labor of religious leadership. It offers

support to the belief that even on the educational and character-building side, a division of labor is the best way that a diversity of gifts can be used to the highest advantage. Parish organization as worked out and operated by a number of pastor executives which are on record may be taken as an indication of what could and should be done on a larger scale. The need is for more leaders of this kind who will think in terms of the entire local population.

It may be added that one of the mightiest motives for undertaking a thorough evangelization of the whole parish or town group lies right here; not one of them all is a cipher, not one but that makes his daily contribution of help or hindrance. His individual personality is not only of infinite value, and worth saving in itself, there is the further fact that he can be transformed from foe to friend of every other precious soul.

For these reasons it is the part of wisdom not to stop at anything less than an attempt to find a place for every person, of whatever age, in the religious education organization. A need that some specialists must fill particular places of leadership will appear in our next chapter.

(3) Organization for the conduct of religious education should run parallel in certain respects to the organization for general education in public schools. For instance, the division of students of religion into age groups, such as primary, junior, intermediate, and the like, following the groupings in use in the best public schools, recognizes that the laws by which one age develops and exhibits one set of qualities and characteristics, and another age quite a different set, hold equally true in all departments of life. It is the same child with the same fundamental interests and dominating impulses of later childhood, whether he sets out to learn geography or truth-telling. School organization has long been trying to conform its apparatus,

material supervision and teacher influence to the realities of child nature. Science is perfecting the basis for the pattern of organization that will fit in best with these realities. Under the circumstances, religious education would be foolish indeed to reject the progress in organizing skill already made in favor of a traditional scheme or a makeshift of its own.

This does not mean, however, that religious education need be a slavish imitator. The parallel does not need to be pushed to the extreme and become literal or absolute. Careful study on the part of religious educators may bring to light conditions which indicate the advisability of one and another departure in the interest of better realization of the aims of religious education. For example, although grading in religious schools may well be determined to a marked extent by an individual's public school grade, his religious grading may differ on account of his mental age, social ties and religious condition,, particularly in adolescence, for his own good as a religious student.

At any time that a departure from day school practice is deemed to be advantageous, it is the obvious duty of the executives to try out the modification. Yet the parallel, whether close or distant, will usually serve as a good guide for the reasons we have suggested.

(4) But the organization for religious education ought to be kept separate and distinct from the public school organization. The memory of the misery and tribulation which grew out of the combination of Church and State in centuries not long past, and the memory of the enervating effect on progress and morality of modern combinations of the two, make the twentieth-century American surer than ever that the principle of the complete separation of Church and State is a counsel of wisdom.

The experience of the past century has justified the principle of compulsory education in certain funda-

mental branches for every child in the eyes of the average American. If the doctrine of equality of rights has any meaning at all, every child born must be protected in his right to an education that shall fit him for life.

Access to the privileges of civilization involves contacts with all sorts and conditions of men. No community can shut itself away any longer from the rest of the world and realize the best in itself. Peoples must mingle.

History portrays diverse faiths fleeing from persecutions in Europe to the new lands of the Western hemisphere. If one of the strong bonds of fellowship in the evolution of the United States was the yearning for political freedom, another one equally strong was the determination to secure liberty to worship God according to the dictates of one's own conscience. Safeguards were erected to prevent interference with the political rights of one State or community by another, and in the same way Baptist and Episcopalian, Congregationalist and Roman Catholic united in measures to keep any one sect from imposing its form of faith upon the rest of the community by political pressure. To Americans of every faith it has long been an axiom that liberty of conscience must be respected if domestic tranquillity is to be insured.

If people of varying interests and occupations and antecedents are to get along together as neighbors and fellow-citizens, experience has shown that the art of making allowances, various and sundry, must be learned by mixing together in social intercourse or in business. For the majority, the best place is the former. Our limited space forbids the citation of examples: they are matters of common observation.

It is further worth noting that, all else being equal, people who grow up together are likely to learn this art

of conceding to others what they demand for themselves, which makes the most peaceable and co-operative fellow-citizens out of a mixed crowd. Again we leave to the reader the task of recalling his own examples.

Experience in this country has shown that the public school and playgrounds furnish the opportunity for boys and girls of diverse religious backgrounds to become acquainted and get together on a good footing through the work and play they do in common. It is hardly too much to claim that the public school has done more than any other one factor to make American government and the American nation with its mixture of peoples as successful as it has been since the forming of the Constitution. Even the powerful bonds of attachment formed in business must yield precedence to the associations formed in the public schools as a preventive of factional strife.

It is an equally compelling fact that, so far at least in our national history allegiance to one of the historic or organized faiths—usually the Christian or Jewish—has furnished the religious support for moral principles among the citizens of this country. Ten to one, the individual who does not believe in and fear the one true God will prove to be a liability rather than an asset to a democracy. Under the American system, the churches have had to bear the chief responsibility for teaching that regard for the laws of God which forms the tap root of the American conscience, and which has made it possible for a government of the people and by the people to endure. Nor have the many variations in doctrine and government among the churches prevented them from carrying out this responsibility, each in its own particular way.

Nevertheless, there are advocates in our land of the parochial school idea and their arguments may be summed up somewhat after this fashion: "Moral and

religious education cannot be left out with impunity in the education given in the common branches; that division is not feasible because a good deal of the subject-matter studied in the common branches contains religious and moral implications; to try to teach the common branches in public schools and rule out all reference to religion, therefore, means either that the children belonging to some forms of faith will be unable to escape contamination altogether from teachers who are hostile to that faith, or that the pupils will absorb a spirit which is equivalent to agnosticism and atheism because religion is treated with such open neglect. The only practicable policy remaining is for people who have strong enough consciences to ask for parochial schools and let the public schools care for the children of unbelievers."

The argument against parochial schools may be summed up thus: "Dividing future citizens on religious lines and keeping them apart in school and playground while they are growing up will prepare the way for misunderstandings when they mature which will be fatal to the ideal on which Baptist and Quaker, Congregationalist and Roman Catholic have united to make the America we know; therefore let instruction in the knowledge that is held in common be given in common, and let moral interpretation as well as distinctively religious instruction be provided in schools organized and maintained by the various church bodies, in such fashion as their respective theories and polities demand. Without fail, let these schools of religious instruction be separate in government and support from the common school system."

Eulogies upon the public school system have been pronounced by both educator and politician. We forbear to quote at length, though the temptation is strong. Equally strong and enthusiastic praise has been given to the parochial school by its partisans.

When all the prejudiced applause on both sides dies down, the sober truth remains that in the full light of all the circumstances we have been reviewing, fairness and wisdom uphold the principle of gathering all prospective citizens into the public schools for instruction in the knowledge held in common respect by all their parents and for play together, and of separating them into groups only to the extent necessary for reasonable training in the faith of their parents. This solution of the problem involves a *dual system of educational organization.*

(5) Now let no one misinterpret our position. We have no intention of expressing any disapproval of the idea at the bottom of the religious school. On the contrary, we also believe most earnestly that religious education should be assured to every child, as the argument at the beginning of this chapter proves. Religious education should be an integral part of any total system that is satisfactory. For, "That program of education which omits religious instruction as such is incomplete."

Dean Athearn puts it thus: "The principle of the complete separation of Church and State places upon the educators of the country the task of finding a way of preserving the unity of the educative process and at the same time maintaining a dual system of organization and support." [1]

Judging from the experience of those communities in which the dual system has been tried out in the rough and not overlooking some obvious mistakes, it is our firm belief that a dual system can be devised which will at the same time preserve the unity of the whole educative process. Indications multiply that Dean Athearn's statesmanlike scheme will not remain forever a Utopian flight of fancy.

(6) It follows, then, that the superintendent of the

[1] Athearn, *A National System of Education,* p. 107.

community religious school system and the superintendent of its public schools ought to confer and determine the hours that shall be set aside for instruction in their respective fields, and divide the child's week accordingly. The mere proposal would seem absurd of a rule that public school officials must ask church officials for permission to take the pupils so many hours a week. Neither is there any better logic to the practice of having church leaders ask the public school boards for the privilege of taking the children an hour or two each week. Programs that do not conflict should be arranged and then the pupils should be expected to attend their classes in both schools with equal regularity.

It would probably be found that the use of the Sabbath would not be asked for instruction in the common branches, and it would continue to be reserved for religious training.

If the principle that we are here suggesting be made common practice, religious educators would no longer be in the position of exacting concessions from public school authorities. Neither would public schools be open to the accusation any longer of demanding an unfair proportion of the pupil's time and strength. In a conference of the two parties, each openly admitting the other is his equal and therefore entitled to fair treatment, their class hours can be mapped out so as not to conflict, thus settling definitely one of the problems of a dual system of organization.

Exercises:

1. From Stout, *Organization and Administration of Religious Education,* chh. i-iv, glean ideas or illustrations which have a bearing on the major problems raised in this chapter. Summarize in your own words.

2. In the light of Coe, *Social Theory of Religious Education,* chh. v, vi, xiv, formulate the broader principles that should guide in settling questions of organization. Com-

pare your list with the main principles outlined in this chapter.

3. Study the comments of Betts, *The New Program of Religious Education,* ch. viii, on organization. Have you any suggestions for the modification of his tentative scheme? Assign reasons for your positions.

4. After examining the pamphlet on *Free Christian Schools,* the *Catechism of Catholic Education* and similar literature explaining and defending the parochial school purpose, make a list of the more significant arguments for and against an all-inclusive system under church management.

5. Look carefully into *The Teaching Work of the Church* (Association Press). (a) What reasons are advanced for putting religious training on a unified large-scale basis? (See esp. chapter by Kelly.) (b) Where existing organizations are discussed, notice what criticisms and suggestions for improvement are offered.

Topics for Study:

1. Aim, curriculum and method as determiners of the fitting form of organization.
2. Problems connected with organizing a local system of religious education that will reach all the people in the community.
3. Points of agreement and difference between religious and public school organization.
4. Considerations for and against separate religious-school and secular-school organization.
5. The problems of a co-operating organization for both types of education.

References:

ATHEARN——*A National System of Education.*
ATHEARN——*Character Building in a Democracy.*
BETTS——*The New Program of Religious Education.*
BOWER——*The Educational Task of the Local Church.*
BRABHAM——*The Sunday School at Work in Town and Country.*
COE——*A Social Theory of Religious Education.*

COPE——*Principles of Christian Service.*
DEWEY——*Democracy and Education.*
STOUT——*Organization and Administration of Religious Education.*
The Teaching Work of the Church (Committee on the War and the Religious Outlook).
Pamphlet material on parochial schools.

CHAPTER XVI

ORGANIZATION AND ADMINISTRATION: INTERNAL RELATIONSHIPS

In the preceding chapter we discussed the problems of organization for religious education from the standpoint of broad questions of structure. It now remains to consider the operating principles which ought to govern the use of apparatus, material, and personnel so as to perform the most serviceable work.

(1) Organization for religious education on the operating side should devise a plan of operations that would avoid duplication, conflicts and work at cross purposes. This statement may seem to be superfluous. And yet what does the student find the present state of affairs to be? A hodge-podge of organizations, each with a plan and ideal to which the original situation that gave rise to it lent significance, but each persisting in the same old way out of regard for its own past history (always "glorious") or in the hope that it can demonstrate its right to continued existence when subjected to the tests above, *i.e.*, the avoidance of duplications, conflicts, and work at cross purposes. Sunday schools, week-day schools of religion, vacation church schools, missionary societies, temperance bands, and what not—their name is legion. And in spite of protestations to the contrary on the part of many leaders, to the simple-minded bystander it seems as if each organization were like the poor unfortunate of whom it was said that his hand was against every man and every man's hand against him.

No one in particular is to blame for this situation. It has grown up out of conditions past and gone which we have no time to review here. Each separate movement was a trial-and-error attempt at a solution of the gigantic problem of religious training or to add another step at least toward solution.

It would be presumptuous to say that the day for the use of the trial-and-error method in religious education is now done. Perfection has not yet been reached, and the indications are that many more experiments must be made. Yet it is not too much to believe that trials enough have now been made so that it is possible for the leaders to sit down in conference and draft a set of intelligent and workable operating plans for the organization which they have constructed to care for the entire program of religious nurture in the light of modern psychological science.

(2) Such a set of operating plans would unify and co-ordinate the work of the different agencies in religious education. Years ago Burton and Mathews suggested that the final result in the way of organization should be something "simple and comprehensive." [1] But the church world did not heed them, it appears, for things at present seem to be in no less a state of conglomeration than they were a generation ago.

The practical experience of pastors and lay leaders who have tried to promote all the varieties of organization in the field and then have them function properly has convinced them that the multiplying of random agencies hinders rather than helps the efficiency of the Christian movement as a whole. Friction will arise between them if left to themselves, to their common detriment. The number and variety of societies in our churches has raised ten thousand protests to the effect that we are "organized to death."

[1] Burton and Mathews, *Principles and Ideals for the Sunday School.*

On the other hand, experiments in a number of churches have demonstrated the feasibility of devising a set of unified and co-ordinated operating plans, in which all the local interests and agencies of Christian nurture are cared for properly. It remains for the leadership higher up to recast the larger, general system after the same pattern, taking care to profit by these various community experiences.

There are some who maintain that existing agencies and any others that may be formed in the future need not be amalgamated, but that they may band themselves together in an alliance or federal union. It is argued, first, that separate agencies guarantee that the various interests shall each receive its proper emphasis, which thus insures that the ideal for which each stands shall become a permanent factor in the thinking and life of the average Christian. By the fact that a separate society is devoted to it, the dignity and importance of the interest in question is magnified.

A further argument is to the effect that if agencies maintain their separate existence, no one interest can be ruthlessly forgotten or absorbed into another, for that interest would be in too strong a position to protest against any such tendency to neglect it.

Over against these reasonings it may be said that even in an alliance there is apt to be needless overlapping. Duplication is more likely than in a well co-ordinated system. An inquiry into the situation in almost any average church will show grievous overlapping in practice. Administrators lament the waste that goes on all the time in this way.

Furthermore, the independent existence of many organizations tends to create the impression that the various features of Christian knowledge and living are rather like "electives" than the essential parts of one whole. How a thoroughgoing Christian can believe in foreign missions and not be equally strong in his sup-

port of home missions is one of the everlasting mysteries. Yet there are plenty of that very sort of folk, and the reason for their existence can be found in the uncoordinated programs of the congregations to which they belong. A harvest of that kind was to have been expected.

To sum up, *the need of cultivating all sides of Christian character and life requires a single set of co-ordinated operating plans,* as well as a co-ordinated curriculum.

(3) A third principle is that since moral problems press upon us for solution all our three-score years and ten, organization planning should provide for help not only to growing persons but to grown-ups as well. Beginnings have been made in this direction consisting of the adult Bible class movement and the layman's organizations. They are beginnings only. Adult needs must be studied more thoroughly than has yet been done, and a scheme of organization devised which will more adequately do for them what present organizations are planned to do for those younger.

(4) Serious questions arise as soon as we settle down to the business of getting up a single set of workable operating plans. Shall precedence be given to the relation of parent-and-child or teacher-and-child, or something else? Shall the personnel be professional or volunteer? Shall provision be made that many persons, or only a few shall contribute to the nurture of any given child? Shall the work of directing be turned over to specialists, in whole or in part, or not at all? Shall the basis of control be by religious denominations or by communities? Practically every one of these phases demands separate consideration.

a. Shall precedence be given to the relation of parent and child or teacher and child? There is a great deal to be said in favor of the first of these two. The family furnishes the child his guides to his first

knowledge, his first habits and his early dispositions. The parental relation opens scores of ways for father and mother to give the child his first care and training, which indicate that they should take the major responsibility for leading him through his years of apprenticeship to life. The argument then runs that parents are naturally the most capable teachers of religion for their own children. They should be the ones who interpret the child's experiences and daily increasing fund of knowledge to him in the light of religious faith. He should look to them for answers to his questions concerning God and his own relations to God.

Their argument may be interrupted here by the observation that as children grow older they belong increasingly to a large group of neighbors and friends, and are less and less confined to family circles except in rare instances. The world over, most children live neighbors to other children, most young people within acquaintance reach of other young people. Where there is no barrier to prevent, the circumference of the child's life gradually reaches out from the home base into a growing circle of playmates, of the gang, and of the community. He draws upon outside sources for a larger and ever larger part of life.

Moreover, physical parenthood does not necessarily qualify any given father or mother for full spiritual leadership. The saying needs no proof that one side of a person's nature may be highly developed and another side miserably dwarfed. Examples are too common to make any citations necessary. It means just as plainly, however, that in justice to the child, operating plans for his religious education cannot be limited to the parent-and-child scheme. At the very minimum, supplementary means must be provided which will insure the child better spiritual nurture than many parents are qualified to give.

Twin to the one we have just mentioned is the second fact that even good parents differ in spontaneous interest and in ability and training to serve as religious guides for their children. Some parents are well-equipped and do take an interest in following the development of their children from infancy through childhood and youth into manhood, and appreciate and enjoy the experiences which son or daughter is having at each particular stage of growth. Their vicarious delight is very real in dolls, dogs, and playhouses; dreams and medals and thrills, each in turn as he lives again in his offspring the impetuous experiences of his own childhood and youth.

Let all this be granted. It is still true that only the rare father or mother has the ability and can find the time to share life with his child both in early childhood and middle youth, or any other two stages that might be named. An increasing percentage of boys and girls now go through high school and college. Some fathers and mothers can keep company with their children in their studies while they are primary pupils, others through junior high age, and still others right through college. That is a parable of the way that children grow away from their parents. Some work happily with the children until they are old enough to be passing through the grades, and then find themselves more or less at a loss in trying to perform the full office of parents. A father who proves fairly proficient in the art of handling adolescents may have been only in the way when they were toddlers, until the experience of having them round him day in and day out had taught him the rudiments of how to get on with them.

In the rearing of the children of any district, advantage should be taken of the best talent available at each stage of their growth. Neighborliness therefore demands that in some way or other the varying talents

of parents (and other adults) in a given community should be placed at the disposal of all the children who can be reached.

In view of the considerations that have now been enumerated, it would seem that *the family is the agency to depend on in the beginning for religious training, but as the child's life expands and extends into the larger world, other agencies must step in to supplement the training given in the home.* No matter what other principles go to the formation of our single set of operating plans, this one must never be lost to sight.

b. Shall the personnel be composed of paid professionals or volunteers? Periodically, in the onward march of the Christian faith, a party or a prophet has championed the cause of the volunteer church worker. More than once an earnest volunteer group or individual has made a fine record in the persuasion of folk to undertake the Christian way of fruitful living, and in assisting them to master it in practice. Time and time again, however, the outcome has shown the danger of leaning on untrained volunteers as the main support of the faith. On the other hand, a highly trained and well-organized leadership has demonstrated that in the long run it is entitled to be regarded as the mainstay of the Church.

(1) Protestant progress has been marked by recurring revivals of the idea of the priesthood of all believers. The practice of having lay officials in responsible positions in the local congregation is one expression of this tendency, and the practice of using volunteer lay helpers and teachers in the school work of religious training is a second. To this extent, they are both logical products of the genius of Protestantism.

(2) Impressed by the successes of volunteer groups and individuals some contend, when full-time paid leadership proposes to take over the task which volun-

teers have so well performed, that professionalizing will lessen the devotion shown to the extent of spoiling the religious school for its work. But some less enthusiastic observer of the work of these volunteers will be sure to call attention to their failures and shortcomings. He will advocate the selection and engagement of trained teachers and leaders, set apart for this task, as men and women in other skilled occupations are set apart for their work. His argument will run that it stands to reason that a person selected for his fitness, and trained for its peculiar responsibilities will come more nearly to doing the work as it ought to be done than an amateur. The skilled workman is more likely to do his work acceptably than a mere "jack of all trades."

(3) At this point a third factor presents itself for practical consideration: At present there are too few trained leaders ready, and in the emergency amateurs *must* be recruited to serve as substitutes, or the whole enterprise will break down. Better, then, have something done crudely by amateurs than to turn thousands away because skilled labor is so scarce.

As in the case of the preceding question, to calm intelligence the truth appears to lie, not in the territory of one or the other of the two contenders exclusively, but partly in both. That is, any single set of workable operating plans should make place, for the present at least, for both volunteer and full-time paid professional leaders. Parents, of course, would not be rated as professional. The exact proportions of lay and professional in the rest of the personnel will have to be determined by local conditions. Furthermore, the criticisms of their partisans indicate that the presence of volunteers in the scheme is likely to have a wholesome effect on the professional group, and vice versa.

Probably in the average practical working out, vol-

unteers will take over the detail work and act as the lieutenants of the full-time leaders. The latter will assume the heavier burdens, because they are trained and giving a full day's work. But there will still be places for volunteers which professionals, because they are professionals, cannot fill. Even though exact proportions and exact relations may be a matter of much experiment to determine, the principle holds that a place should be found for both types.

c. Shall provision be made that many persons, or only a few, shall contribute to the nurture of any given child? As a help to answering this question, two rather significant facts need to be borne in mind. (1) Differences in spontaneous interest and ability and training make some folk more helpful to children of one age, others to another. Not only is it the part of wisdom therefore to supplement the efforts of parents, but it is also expedient in drawing up a single set of operating plans that attention should be given the fitting in of adults of varying talents into the places for which each is best suited.

Moreover, (2) personality needs contact with a variety of personalities for its proper growth. It is common remark in modern sociological and educational literature that a human being growing up on a desert island all alone could scarcely attain much of any human personality, and that little would be of an unwholesome kind. He who is well travelled, well read, widely acquainted, has more and better chances to become truly a personality—a rich and full personality—than one whose contacts have been rigorously limited. What one contributor associate neglects another stresses. What one companion fails to elicit and leaves in the background a second may bring sharply into prominence.

The natural conclusion is that any desirable set of operating plans should provide that a reasonably large

number of men and women shall contribute to the nurture of each child. It goes without saying this does not mean that the aim should be to herd together chance agglomerations of people, but rather to supply connections between each age group and the adults in the community who are best adapted, by both interest and training, to give them the specific nurture needed at their respective ages. This will insure each pupil a wide enough variety of contacts from which to build him a rich personality.

d. Shall the work of directing be turned over to specialists, in whole, in part, or not at all? If the lines of fact and argument of the first two subsections just preceding have any decisive weight, it is reasonable to conclude that some specialists ought to be included. Assuming, therefore, that the set of operating plans chosen cannot properly omit specialization of some sort and degree, the real question is whether it shall be in whole or in part.

In favor of specialization throughout it is urged that (1) differences of talents in adults can best be utilized by assigning to one the business of telling stories, to another the directing of dramatic expression, to a third the supervision of handwork or similar activity, to a fourth party the teaching of hymns, and so on *ad infinitum;* (2) that the work of separate societies in the past, each society enlisting the adult leaders of church or community whose interest ran in its line, affords an object lesson in the choice of personnel with talent for the work assigned it; (3) that the successes of a type of personnel usual in vacation church schools and week-day schools of religion is proof of the superiority of specialists over all-around teachers. Emphasis upon each of these points has been strong and frequent both in popular circles and in the committees and conventions of professional and semi-professional leaders. Propaganda literature in behalf of

the paid professional usually brings one or more of the three into its front line of attack.

Granting that volunteer teachers can hardly keep up to the efficiency level of the experts in their own specialty, it is still possible on the average for them to display enough skill for all practical purposes, and consequently the specialization of leadership need not be carried to an extreme. Personal limitations are seldom so pronounced as to make a good leader in expressional activity hopeless when it comes to telling stories, or to incapacitate the leader in Bible study from giving valuable help in the study of missionary heroes. If it is possible to give every *pupil* the elements of a well-rounded development, it should be possible to find volunteer leaders who are not wholly lop-sided in intelligence and character and give them a general training. A few with marked special talents might be set aside as specialists, while the larger percentage remained in the all-around group for diversified contact with the pupils.

After sifting these ideas we arrive at this principle: The preferable set of workable operating plans will provide for:

(1) *All-around leaders* to do the immediate every-day things, outside the part normally performed by the family.

(2) *A few specialists* chosen from the local group who may supplement the work of these leaders on special occasions.

(3) *A carefully selected and trained body of experts* whose duty it shall be to train and exercise supervision over the rest of the staff.

e. Logically consequent is the principle that a set of workable operating plans should be so shaped that both specialists and all-around leaders for the future in the local congregation may be discovered and given

an opportunity to develop. Thought through, this means that local and provincial organization is not enough. Efficient use of expert help demands that organization shall be on a denomination-wide, nation-wide scale—nay, more, on a Christianity-wide scale.

f. Now the question is raised, shall the basis of control be by religious denominations or by communities? The argument for community systems may be summed up in the observation that if the operating system be confined to denominational plans alone, in the average community a larger or smaller proportion of the children will get left out and remain untouched by any of the churches. On the other hand, no community system, except where all the people are of the same faith, can provide for the full and final clinching of the aims of religious education. As the concrete situation stands, therefore, the need seems to be for a dual system combining something of both the denominational and community aspects. The exact form will depend upon which group of religious variations is found in the particular community. But the general principle will still hold good. Some combinations may consent to a closely knit community organization to supplement denominational efforts, while some others on account of their very mixed character cannot be so closely knit. Each party to the dual alliance, however, ought to find its progress aided by its associations with the other community groups.

Gathering together now the net results of our inquiry and investigation, we may sum up the principles that should govern the make-up of a workable set of operating plans as follows: the family is the agency to depend on in the beginning, but it needs supplementing by other agencies as the child grows. Both professional and lay folk should have their places and functions. Contact with a reasonably large number of teachers or leaders should contribute to the

formation of every child's religious experience and character. Use should be made of some specialists to assist or train or supervise the all-round volunteer teachers, who will probably remain the backbone of the system. Provision should be made for the recruiting and development of both kinds of leadership for the future. And finally, the conditions in most communities render advisable a dual system of denominational and community organization.

(5) Room must be found somewhere in the total program for experimental work and testing out possible improvements upon the set of operating plans adopted. Now that business and industry and science have found that it pays to set apart some of their best brains, and let them devote themselves to a search for newer and better ways, it is only a matter of sound judgment for religious education to profit by their example. Since the history of recent progress shows conclusively that improvements come faster if painstaking and methodical search is made for them, the part of wisdom in religious education would be to charge a selected company with the duty of pursuing the search.

(6) Basic to the realization of the aims of the whole religious education program is the principle described in the alliterative phrase, "*Pupil participation.*" A review of the facts brought out in our study of how we learn and how character is formed will show why. We need not repeat the reasons for its importance, but we do need to notice four or five cautions and suggestions for applying the principle itself.

a. Pupil participation in leadership and management begins with simple particular acts, and grows in the time required and in responsibility as the child's capacities develop. At first the child may hold the basket for the offering, or lead the march. Then he

may be entrusted with the duty of marking attendance and counting the class offering. Still later he may, as one of a team, help to plan and lead the departmental worship service. As he gains the ability, he may become pianist or usher or assistant secretary or department officer of his church school. Before he is out of his teens he may sit with the church board or council, acquiring his initial knowledge of the heavier responsibilities and burdens of management. Through all runs the principle of participation gauged to ability and natural bent.

b. The forms of an individual's participation change at first with age, and more and more in accordance with his emerging interests and talents.

c. Pupil participation cannot be carried to the extent of leaving adult leadership wholly in the background until at least middle youth. Perhaps the line should be drawn at the close of adolescence. At any rate, while it is right and proper for adult leadership to put more and more of responsibility upon the shoulders of youth, as youth develops, care should be taken not to impose too heavy a burden before the time is fully ripe. Blessed is the leader of youth who knows and keeps this commandment.

d. Pupil participation should increasingly follow the direction of the individual's own initiative. The little child's impulses may or may not be in the direction of real contributions toward the worship or instruction or expression at hand. But as he grows and his acquaintance with the realm of moral and religious life broadens, impulse tends to develop into usable initiative. One of the surest ways of fixing desirable impressions and shaping selected habits and making real experiences of value is to recognize and give play to the pupil's own initiative, guiding where necessary, but *drawing out* as far as can be done in reason. Incidentally, observance of this principle will

lead straight to the discovery of those who can be fitted to become future leaders.

e. Care should be taken to enlist the participation of those of medium and small talent, as well as those of marked ability. All we need to say in support of this principle is that sincere belief in the infinite value of each person, each individual soul, carries with it an obligation to show no favoritism toward the apparently abler. If the lost sheep was worth the pains and time of the shepherd who already had ninety-nine safe with him, if our wish that our lives may be dominated also by the spirit of the Master is more than unbalanced sentimentalism, then a chance at participation and consequent growth in Christian life is the birthright of even the least. The religious leader ought to take care that not one is denied his God-given heritage in this respect.

(7) For our entire structure of religious education the bed-rock foundation is this: from top to bottom the organization should be composed of persons who not only have the educational training and experience required for skilled leadership, but who also have a conscious fellowship with God and a *consuming passion to lead their pupils into an experimental knowledge of God and into definite places of usefulness in His church and His Kingdom.* With the bare statement of this principle we rest for the moment. Its further bearings we leave for the last section of our study.

In conclusion, we beg to remind the reader that while full recognition of the fine work done by our Church schools meeting on Sunday, week-day, and during vacation is here given, no one, nor any particular combination is specially championed. Our purpose is strictly this: to *think out principles* by which all must be tested, and upon which future forms of organization must be constructed.

Exercises:

1. Indicate point by point how Athearn's proposed plans (see both *Character Building in a Democracy* and *A National System of Education*) take account of principles enumerated in this chapter, or overlook them.

2. Read Duddy, *A New Way to Solve Old Problems,* on the lookout for features important in a better organization.

3. Study Stout, *Organization and Administration of Religious Education,* for principles of successful community organization. Show how they would apply in your city or your local neighborhood.

4. "The organization for helping growing personality to solve the deeper questions of existence, and for guiding him into a grasp on moral problems, should be as carefully wrought out as the organization which helps to explain the riddle of the earth's shape." Amplify this statement for use with a friend who contends that a loose volunteer organization is good enough for religious training.

5. After a study of Coe, *A Social Theory of Religious Education,* pp. 235-240, write a list of principles for supervision of teachers of religion.

Topics for Study:

1. Considerations favorable to the installation of a unified and well coördinated organization for religious education.
2. Considerations which are unfavorable.
3. Principles which shall finally determine form.
4. Modes of pupil participation.

References:

STOUT——*The Organization and Administration of Religious Education.*

ATHEARN——*The Church School,* chh. i-iii.

BRABHAM——*The Sunday School at Work in Town and Country.*

COPE——*The School in the Modern Church.*

CUNINGGIM AND NORTH——*Organization and Administration of the Sunday School.*

MEYER——*The Graded Sunday School in Principle and Practice.*
TIPPY AND KERN——*A Methodist Church and Its Work.*
MAYER——*The Church's Program for Young People,* chh. iv-viii.
(See also the references under chapter xv.)

PART IV

LEADERSHIP

WHO IS TO DIRECT THE RELIGIOUS EDUCATIVE PROCESS?

CHAPTER XVII

RELIGIOUS LEADERSHIP: ITS RELATIONSHIP TO OTHER FIELDS OF SCIENCE

I believe in the world and its bigness and splendor;
That most of the hearts beating 'round us are tender,
That days are but footsteps, and years are but miles
That lead us to singing and beauty and smiles,
That roses that bloom and toilers that plod
Are filled with the glorious spirit of God.

God everywhere! Some know it, others do not. Some have the insight to see Him, others have not. Some recognize His presence, others do not. Some shape their lives according to standards they feel are God-given, others do not try.

But how do men come to an adequate understanding and intelligent appreciation of God's world? Or, how are we going to bring God's world to men? Through science our intellects are trained to observe and reason, and we learn how to answer the questions, "Is this truth? Is this fact?" Through art our likes and dislikes (tastes) are developed into a sense of disciplined appreciation, and we learn how to separate with intelligent discrimination the beautiful and the ugly. By the help of religion we use our consciences, and pass judgment upon conditions, until we learn how to answer such questions as, "Is this right? Ought he to do that?"

While this division of labor and respective functions between science, art, and religion is subject to some

very serious faults, it does serve to suggest our approach to our modern world. Science attempts to explain our world and, in doing so, puts its own construction on various of its aspects, and lists the facts to support its positions. Frequently Church leaders register their opposition to the account of the world thus given by scientists, as for example when the scientists explain it as a self-explanatory mechanism. Religious leadership brands this phase of the scientific procedure as materialistic. On the other hand, many of the leaders in some phases of scientific labor have lightly criticized religious scientists for their statement of the laws of human nature in terms of religion.

If, then, religious leadership is to cultivate an adequate appreciation and intelligent understanding of God's world, not as self-explanatory but as God-explained, there are certain basic principles that cannot be overlooked.

Science and Religion

1. The purpose of science must be recognized as restricted to the aim to understand the "facts, laws, and processes of nature." This purpose is well stated in an announcement made by the University of Wisconsin in 1894.

> Whatever may be the limitations which trammel inquiry elsewhere, we believe that the great State University of Wisconsin should ever encourage that continuance and fearless sifting and winnowing by which alone the Truth can be found.[1]

This search carries on no relations with prejudice, caprice, or hearsay information. It is simply an honest effort to discover the HOW of God's laws. When

[1] *Report of the Regents,* University of Wisconsin, 1894.

such a Christian as Kelvin estimates the age of the earth at a hundred million years, he is doing his Christian duty as a scientist in his own field. Newton's discovery of the law of gravitation did not prove he was irreligious in thinking it out, although many of the religious leaders of his day jumped to that conclusion. The great discoveries of Louis Pasteur in bacteriology did not make him anti-Christian; rather, his fine Christian spirit is always in evidence, as witness these words of his own over his tomb:

> Happy is he who carries a God within him, an ideal of beauty to which he is obedient—an ideal of Art, an ideal of Science, an ideal of the fatherland, an ideal of the virtues of the Gospel.

2. The immediate purpose of religion is to "develop the consciences, the ideals, and the aspirations of mankind." In accord with an old saying indicating the purpose of religion, the underlying motive back of the Bible is not to tell us how we are to get up to heaven, but how heaven is to get down to us. Micah makes this pivotal statement which illustrates the purpose of religion: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God." Consequently, religion is primarily concerned with questions of right and wrong, with the duties of men, and the final significance of life. It does not, rightly understood, attempt to dictate to the leaders in the field of natural science concerning the physical, chemical, and biological make-up of the external world.

(3) Antagonism or conflict between religion and science, therefore, is more apparent than real and becomes unnecessary. Consider this joint statement concerning the relations of science and religion formulated by a group of some fifty men, made up of religious leaders, scientists, and men of affairs, as evidence

of how leaders generally on both sides agree to-day that:

a. "Religion to-day is not a synonym for medieval theology."

b. "Science is not materialistic or irreligious."

The statement of their convictions runs as follows:

> "We, the undersigned, deeply regret that in recent controversies there has been a tendency to present science and religion as irreconcilable and antagonistic domains of thought, for, in fact, they meet distinct human needs, and in the rounding out of human life they supplement rather than displace or oppose each other. The purpose of science is to develop without prejudice or preconception of any kind, a knowledge of the facts, the laws, and the processes of nature. The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind. Each of these two activities represents a deep and vital function of the soul of man, and both are necessary for the life, the progress, and the happiness of the human race. It is a sublime conception of God which is furnished by science, and one wholly consonant with the highest ideals of religion, when it represents Him as revealing Himself through countless ages in the development of the earth as an abode for man and in the age-long in-breathing of life into its constituent matter, culminating in man with his spiritual nature and all his Godlike powers."

4. Leaders in material or natural science are partly responsible for the apparent conflict between science and religion. There is no question but that the tendency to explain everything in terms of causal and

consequential relations tends to eliminate the idea of God from human thought.[2] The emphasis upon the reign of law as the attainment of finality in explanation has also accelerated this apparent conflict.[3] If all activity and progress can be penned within the narrow enclosure of definite explanation, little mystery is left for the imagination to explore, whether it be disciplined or not.

Men of science who have advertised that they were able to prove that all existence can be fully explained in terms of purely physical laws; men who have failed to recognize factors of idealism and altruism at work in human nature alongside its "behavioristic functions"; men who have failed to leave a place in their understanding of human life for the subjective and mystical —these men are very largely responsible for the rise of the conflict.

(5) Religious leaders are partly responsible for the apparent conflict between religion and science. Newton, after he had published his law of gravitation, was opposed by many earnest men in the pulpit for making that announcement. In the name of religion there were those who continued to maintain that the earth must be flat. It is on record that progress in the medical field, in the discovery and use of inoculation, vaccination, anesthesia, cleanliness and sanitation, was opposed by church leaders. In 1721 Doctor Zabial Boylston subjected his own son to inoculation. Bitter opposition arose. Inoculation was denounced as an encroachment on the prerogatives of Jehovah. The opposition quoted the following, among other texts: "He hath torn and He will heal us, He hath smitten and He will bind us up." Again, pulpit after pulpit denounced Simpson's use of chloroform as impious and contrary to Holy Writ. In 1591 Eufamo Macalyano

[2] Knudson, *Present Tendencies in Religious Thought,* p. 43.
[3] *Ibid.,* p. 47.

was burned alive because she sought relief from pain at the birth of her two sons.[4] Notwithstanding John Wesley's fine insistence that "Cleanliness is next to godliness," the temper of the leaders of the Christian movement has not always been so commendable.

> Living in filth was regarded by great numbers of holy men, who set an example to the church and to society, as an evidence of sanctity. . . . St. Abraham's most striking evidence of holiness was that for fifty years he washed neither his hands nor his feet. St. Sylvia never washed any part of her body save her fingers. . . . The lives of the saints dwell with complacency on the statement that, when sundry Eastern monks showed a disposition to wash themselves, the Almighty manifested His displeasure by drying up a neighboring stream until the bath which it had supplied was destroyed.[5]

When leaders in religion radically oppose all innovation instead of reserving final judgment until further research and investigation either affirms or rejects the adventure, the apparent conflict between science and religion becomes real—due to ill-advised aggression on the part of an unintelligent religious leadership.

It is quite important to bear in mind that the harm done to scientific advance by such procedure is practically negligible, compared with the injury done to the Christian cause. The disastrous danger is that young people may grow up with the idea that religion is opposed to discovery and research. Nothing more serious could be done than just that to cool the ardent enthusiasm, altruism, and loyalty of youth. It should

[4] For a complete statement of this case, see *Darker Superstitions of Scotland,* pp. 130, 133.

[5] White, *A History of the Warfare of Science with Theology,* vol. ii, p. 69.

be added that nothing more effective could possibly be done to increase the number of atheists, agnostics, and infidels, than for Christian leadership to take such an attitude toward science.

(6) Leaders in religion to-day should not imitate their predecessors but look to natural scientists for the explanation of physical phenomena. The Bible was not intended to be a textbook on science. Our research and investigation in religion deal only incidentally with physical phenomena. This principle of coöperation between science and religion simply permits the scientific authority his proper weight in his own field of endeavor, and gives the religious authority his due in his field.

Even Augustine, in admonishing religious leaders, warned against narrowness of insight. And John Wesley's creed makes clear beyond any doubt how open-minded his attitude was toward science. Jesus himself said, "Ye shall know the Truth and the Truth shall make you free." The whole setting of Jesus' life and teachings—a life of love and duty—should make it impossible for a true Christian to look upon other fields of science with prejudice. Disregard for this principle led Bishop Lightfoot in 1857 to make the startling declaration that "The earth was created by God from center to circumference together with rain-filled clouds, at one and the same time; and the Trinity created man on the morning of October 26, 4004 B.C. at nine o'clock."

(7) Physical science should reciprocate and look to religious science for the explanation of spiritual phenomena. In the field of religion where spiritual results are the test of belief as well as practice, all its spokesmen have to say is simply this: "Just as we are trying to be scientific and make use of the laws of psychology, sociology, economics, ethics, etc., as they relate to our problems, so we ask that you recognize

us as authoritative in our field of spiritual theory and practice." Perhaps the psychology of religion has never taken so great a stride toward acceptance among scientists as when Professor James of Harvard published his classic treatise on *The Varieties of Religious Experience.* But research has continued, and religious scholarship—where thorough and accurate in its methods of procedure—has earned the right to say: "This is our field; respect our findings."

(8) It should furthermore be definitely emphasized that the results of science often tend to confirm religious values. What a contribution natural scientists have made to the enrichment of our conception of the world in which we live! The earth is no longer the center of the universe, but only a tiny, insignificant speck among myriads of other worlds, many of them thousands of times larger. The ancient view of the earth as flat and stationary has given way to the theory that our world is whirling through space at the terrific speed of eighteen and one-half miles a second. "If the throne of God be regarded as no farther away than the Pleiades, as some orthodox divines once conceived, it would take a physical body, traveling at the incredible rate of two thousand miles a day, not less than one hundred and fifty million years to reach that particular spot in space."

If the statement of fifty scientists (previously quoted) is a true guide, it certainly indicates the existence of a wholesome attitude of mutual coöperation and goodwill toward religion by science. This can be easily confirmed. Sir Oliver Lodge, a physicist, has this to say: "The tendency of science, whatever it is, is not in an irreligious direction at the present time." Sir James Geikie, Dean of the faculty at Edinburgh university, adds: "It is simply an impertinence to say that the leading scientists are irreligious or anti-Christian." Doctor Harry Emerson Fosdick testifies

that "In spite of the tendency of high specialization to crowd out religious interest and insight, our great scientists have never thrown the mass of their influence against religion." Professor Conklin of Princeton, one of the foremost exponents of evolution, shows conclusively that his view of life is definitely religious. Take the science of anthropology, as an instance. It is of the greatest aid to those who work to advance religion rather than promote any particular system of theology. For anthropology and its subsidiary sciences are making it more and more plain that since his coming upon the earth man has risen from a stage in which he had little, if any, idea of a great power above him, through successive stages of fetichism, shamanism, and idolatry, toward better forms of religion. The science of anthropology alone has done this for religion.

(9) One cannot fully understand and value rightly the aims and purposes of the sciences dealing with natural phenomena until human faith and knowledge of life in the rest of its aspects are added. Has it meant anything to our world outside the field of physics that Newton discovered the law of gravitation? Not specifically to religion, most people would say. And yet what new thrills of significance it makes the Scripture carry which says: "And I if I be lifted up will draw all men unto me." Has it meant anything to our world outside the field of physiology that Harvey discovered the circulation of the blood? Not specifically to religion, most people would say. And yet how bracing the doctrine that the health of the body of believers of which we are all members hinges on the free circulation throughout it of the Spirit. The opinion is gaining ground that one of the offices of religion is to enrich the statement of natural law with spiritual interpretation, and that the work of the scientific discoverer needs this supplementation at the hands of religion. If that be the case, it should be a joy for

scientists in religion to coöperate with scientists in other fields of endeavor.

(10) Finally, no one can understand and appreciate the science of religion, if he persists in standing on the outside and looking in. He must come inside and share in its life and practice. Attitudes of open-mindedness and tolerance such as are characteristic of the scientist make it impossible for him to respect himself and express opinions about one great hemisphere of human interest that he has always refused to explore and continues to ignore. The noted physicist, Professor Millikan, confirms this position when he says: "From my point of view, the word 'atheism' is generally used most carelessly, unscientifically, and unintelligently, for it is to me unthinkable that a real atheist should exist at all."

In conducting a thorough study in any new field at least four steps are imperative:

a. One must adopt the open-minded attitude of the investigator for the time being. No discovery or any useful type of research was ever carried on by the slaves of their own preconceived ideas.
b. One must have faith, that answers to his questions will be forthcoming. Most discoveries were made only after repeated efforts. Few occurred by accident.
c. Finally, the results after their confirmation must be ungrudgingly accepted and be loyally supported no matter how extensive the readjustments forced by them upon one's previous ideas.

No religious scientist need hesitate to accept this program in his own field of endeavor. He should perform his task so thoroughly that he will not only be able to give a reason for the hope that is in him, but also adequately represent this Christian hope before the world. Laboring in this temper, he will always be

made aware that scientists in various types of investigation are his co-workers.

Exercises:

1. Examine the viewpoint expressed in Knudson, *Present Tendencies in Religious Thought,* pp. 27-51, concerning the relationship between science and religion.
2. Analyze the expressed faith of a modern physicist as stated in the *Christian Century,* June 21, 1923, p. 778-783.
3. Study the attitude of a religious leader toward newly discovered science, "John Wesley and Scientific Discovery," article in the *Christian Century,* May 10, 1923.
4. After reading Thomson, "What Is Man?", especially the preface and chapter x, write a brief statement of his attitude as a scientist toward religion.
5. Evaluate the following principle of scientific procedure in the explanation of spiritual phenomena: We have as our center, God; as our organizing principle, we have Jesus Christ; and for our field of investigation, we have life.

Topics for Study:

1. Which has aided progress more, science or religion?
2. Analyze current thought movements in an effort to discover the causes for possible conflict between science and religion.
3. What are the current systems of thought in material science which organized religion is opposing.
4. What are the current systems in religion which material science is opposing?
5. The attitude a Christian should take toward scientific investigation in any field.

References:

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CHAPTER XVIII

RELIGIOUS EDUCATION AND SCIENTIFIC METHOD

"What are the facts?" is the motto hanging above the desk of one of our recognized religious leaders. His splendid life of Christian altruism and service bears testimony to the fact that he has done something more with this motto than to hang it above his desk. Theodore Roosevelt is reported to have said: "I have no real basis for recognition as a scientist except that I want nothing so much as to be right." Would that every religious leader had this same passionate, persistent ambition to be content with nothing less than the best in Christian truth, as well as in reliable and accurate methods in its use. The pages of history record the work and sacrifice of many whose exertions in the search for truth were undaunted. Men have endured lives of obscurity and isolation as the price of finding new truth and, then, suffered persecution as the price of giving it to the world in its purity.

Many hindrances prevent or limit the success of the religious scientist in his quest. Human nature works at cross purposes in various ways. Differences of temperament, listless and inacccurate methods of work, not to mention the fact that unaccounted-for backgrounds of an occasion and incident, may often be responsible for misunderstandings and misinterpretations. We are quite sure that if we understood the whole gamut of the laws of the mind, we should be able to appreciate the wonderful tact and wisdom of the Master Teacher much better in his approach to men and in His divine mission.

Ever since Jesus said in reference to Himself, "I am the Truth," Christianity has never become pessimistic over the final emergence of a satisfactory answer to any sincere and honest question whatsoever, nor discouraged over the ultimate discovery of yet more new truth. We are continually admonished by experience, historic and present, not only to love Him with all our heart and strength, but with our mind as well. Occasional people with a limited sense of reverence for God have taken the position that it is never right to raise a question relative to God's natural and spiritual laws, or relative to the Why and How of His methods in accomplishing His purposes. They have insisted upon an unreasoning faith, and consequently have done what they could to spoil their mental integrity—one of the most priceless heritages which God gave us. Still others in moments of pride and unwarranted certainty have taken for granted that they could see the whole truth on any given subject, and furthermore have insisted on imposing their views upon others. Naturally, they became an occasion of stumbling for many a sincere and honest inquirer who was trying to follow the Master, by continuing the search for more wonderful depths in God's great "treasure-house" of wisdom and knowledge. He has been hindered by their almost persecuting insistence, in his religious development because his mental integrity did not permit him to give assent to their views. Still others have expected youth—the immature Christian mind—to possess an appetite for a knowledge and understanding and appreciation of adult concepts of Christian life and thought.

The prevalence of methods of study and practice in religious work which are unreliable and inaccurate, hasty jumping at conclusions in Biblical interpretation, use of hearsay information, irreligious scientists, unscientific teachers of religion, attitudes of mind ex-

pressive of prejudice and superstition—all these are indicative of the general need for the use of scientific method in religious education.

WHY RELIGIOUS EDUCATION IS IN NEED OF A SCIENTIFIC METHOD. The religious forces of today are beginning to recognize that if Christianity is to be perpetuated as a vital force in the life of succeeding generations it is very essential that an effective and trustworthy method of imparting it be developed. For various reasons we need a scientific method in religion.

(1) We are finding it impossible to win acceptance for the Christian message by the appeal to authority and tradition as was very frequently done in times past. Facts from preceding generations and centuries pertain to conditions of society not existent today, and they need to be carefully evaluated in their own general historical setting before the principles involved can be made significant to the life of to-day. Moreover, scholarly opinion inclines to believe that research work in Palestine and other countries has only just begun; the position that the bearing of everything in the Bible on our work and life-practice is finally settled, is far from the fact. Interest in Palestine has increased very rapidly the last few years. Schools for historical investigations and exploring expeditions are the promise that much additional information will yet be made available for our study. At the other end of the line, changing modern conditions of life are demanding that Christian truth be made intelligible and experimentally practicable to youth as well as to adults.

(2) We are finding that the very make-up of our thinking today demands that our standards in morality and religion be subjected to as careful analysis as those in any other field of endeavor. This spirit of science (not restlessness) is becoming so prevalent that our

church schools must readjust themselves and their methods if religious and moral sanctions are to continue to command the respect which is their due.

(3) We must never for a moment forget that the same mind and body is used in the learning process, whether it take place in the public school or the religious school, in business or religious life. Successful learning requires about the same dispositions of mind and heart and will in the study of the three R's as in the study of the fourth R (religion). The use of precepts, concepts, imagination, memory, and so forth, are common to both. Profitable methods of classroom scrutiny once they have been worked out in public school administration cannot be dismissed as futile practice in religious procedure.

(4) The very fact that our Protestant forces have failed hitherto to grant its rightful importance to religious education makes it all the more immediately imperative that in re-defining our aims, in the quest of adequate principles and methods, and in the creation of better adapted curriculum material, we should proceed with something like precision to make sure of good results.

(5) While passing an examination in religious knowledge may be a partial criterion of a wholesome religious experience, we are more concerned to apply a test which will show that the principles of Christianity function in the student's everyday living. The routine of one's vocation, as well as the choice of ideals and hobbies, must all be looked upon as affording opportunity for the expression of choice Christian modes of behavior. This emphasis upon conduct, so often overlooked in the past, plainly calls for new methods if Christianity is to be adapted to accomplish such results.

Finally, if the factors just mentioned have been truly presented, then the rational faculties of youth

as well as of adults must be trained. Critical thinking and reasoning along wholesome and constructive lines in religion is an attitude of mind resulting in a corresponding method which can come only as a result of study and training. No one who is now a religious leader, or who aspires to leadership, ought to fail in the intellectual hard labor which qualifies one to "give a reason for the hope that is within him."

What Scientific Method in Religion Is. We are all concerned to see that the best methods shall be used to make known the priceless religious values of life to those who earnestly and intelligently seek for them. There has been a great deal of misunderstanding relative to what scientific method is. Such differences of opinion have often resulted in unpleasant experiences. Without risks of hasty conclusion, and avoiding lengthy detail, can we not say that "scientific method is the method that provides for a systematic and careful study of the facts in a given field"? This means that any and every field should welcome investigation by the scientific method, be it religion, politics, history, agriculture, natural science, or what not. All of the facts bearing upon its problems should be hunted out and carefully investigated. Our concern should be to see that the data are gotten from first-hand sources if possible, and, if not, from authorities on the subject.

After the facts are carefully gathered the task of sifting or *analysis* begins. This is a systematic attempt to detect relations among the facts and determine the relative importance of the factors thus discovered. Another very important phase of scientific method is the work of putting the essential factors together into organized form after all that is incidental or neutral has been discarded. This process is called *synthesis*. What story do the facts tell us? Avoiding all preconceived notions, prejudices, dogmas, exaggerations,

scientific method says, "Let all the facts be put in evidence, and let them speak for themselves. Let there be no meanings read into data, and no unwarranted meanings drawn out, but let our sole intent be to find out what truth or truths this collection of facts has to tell. Later we shall consider how the truth thus discovered is to be tested. Sufficient for the present is it to remark that such truth must stand the test of experience.

Charles G. Finney, an open mind of the past century, illustrates in his lectures on "Systematic Theology" what scientific method in religion must have meant to him:

> I have not been able to stereotype my theological views, and have ceased to expect ever to do so. The discovery of new Truth will modify old views and opinions and there is perhaps no end to this process with finite minds in any world. True Christian consistency does not consist in stereotyping our opinions and views, and in refusing to make any improvement, lest we should be guilty of change, but it consists in holding our minds open to receive the ways of Truth from every quarter, and in changing our views and language and practice as often and as fast as we can obtain further information. A Christian profession implies the profession of candor and of a disposition to know and obey all Truth. It must follow that *Christian consistency implies continued investigation and change of views and practice corresponding with increasing knowledge.* For I say again that true Christian consistency implies progress in knowledge and holiness, and such changes in theory and practice as are demanded by increasing light.

In other words, the Christian who wishes to arrive

at a more intelligent appreciation of God's world, rich in undiscovered wisdom and knowledge, and filled as well with abundance of working truths calculated to prepare a thinking Christian for more efficient leadership must make use of the scientific method in his own studies and in whatever work he undertakes in religious education.

Attitudes of a Religious Scientist.

(1) Christian Tolerance. We would exclude from this category the kind of liberality that is characteristic of loose thinking; also, the liberality or friendliness which some exhibit promiscuously toward everything because they do not believe anything very deeply —that liberality of spirit which makes a man cordial to all points of view because sincere loyalty to any is unknown to him. But even though one may disagree with a point of view, one's Christian grace and dignity should compel an attitude of personal cordiality toward its exponents. A few years ago at Atlantic City when Baptist church leaders had this problem of differences of opinion to deal with they adopted this slogan, "Agreed to differ but resolved to love."

John Wesley expressed his idea of Christian tolerance in this language:

> I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle love of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, where-

soever they are, and whatsoever opinions they are of. Whosoever doeth the will of my Father in heaven, the same is my brother and sister. (John Wesley's creed.)

If Jesus was tolerant enough to draw men and women to Him of such diversity of ways and thinking as Samaritans, Greeks, Romans, Judeans, Syro-Phoenicians—practically all types of races and nationalities in His day—the disciple is not above his Master and religious workers of to-day should follow His example. If Christianity means anything, that meaning cannot be less than a spirit of *tolerance,* which is inclusive and loving.

(2) Openmindedness. To be continually on the search for new truth in an unbiased manner is an attitude of mind hard to maintain. Many folk are looking for new information, but they usually seek only the information that confirms old and well-established convictions, traditions, or their favorite loyalties. Our second characteristic for him admonishes the religious educator who is scientific in his methods to be unbiassed. John Robinson, pastor of the Pilgrim church, did not agree with the decision of many of his church members to set sail for America, but upon their departure, knowing that he was to remain in Holland, he offered these words as his farewell, "The Lord hath more truth and light yet to break forth out of His Holy Word." This generous attitude illustrates the open-minded outlook on life that our religious leader who would be scientific in his methods should possess.

(3) Diligence in Work. The religious educator who is scientific in his methods is a diligent worker. Our word of counsel to him can be nothing less than the choice Scriptural verse, "Give diligence to show thyself approved unto God, a workman that needeth

not to be ashamed, handling aright the word of truth." (II Tim. ii, 15). To every young and growing religious leader we frankly say, "Learn everything you can about life. Study every subject, and never dodge the facts or fear the truth. When you have learned all you can about yourself, about the Bible, about the history of religion, about the universe itself, you will probably come to this conclusion: a world as great as ours must have come from a source vast enough to create such greatness; it must have come from a wisdom wise enough to plan out such intricate adaptations; it must have come from a Creator fine enough to make life move up and not down, good enough to send us a personality like Jesus Christ." [1] Industrious study and reasoning do not drive us away from God; on the contrary, they simply give us more of God and spiritual values as a working basis for religious leadership. A thorough study of the fruits of science even in material fields confirms this position.

(4) Reverence. The religious educator who is truly scientific in his methods is reverent. Kepler, the famous astronomer, at his work of observing the movements of the heavenly bodies once exclaimed: "O God, I only think Thy thoughts after Thee." The discovery of truth is a sacred experience to each new discoverer, whether it be new or old. Protracted effort and application, followed by individual and group resistance on its publication is the price often paid for the discovery of truth. Martyrdom, suffering, exile, follow in the trail of success in this search. The religious radical, however, should keep his supposedly new truth in the laboratory until its verification is beyond dispute, rather than set destructive implications in circulation which may possibly rest upon ignorance or partial truth. Any theory of mating, for example, which disturbs that sacred institution, the home, had better be

[1] J. G. Gilkey, *The Christian Century*, Jan. 17, 1924, p. 78.

subjected to the most rigid tests that can be devised to demonstrate that a better society will be its product, before it tears down the kind of homes that have conserved the best values of society. Likewise, any theory that criticizes the church, especially from a negative standpoint, but has no tried substitute to offer that will better minister to the needs of society, must be classed as irreverent, visionary, and impractical. Upon more complete investigation it will be found to rest upon dangerous half-truths. Until the new truth, therefore, becomes established, our reverence for the old should remain positive and vital.

(5) Adventuresomeness. We must not overlook the adventuresomeness that is so characteristic of the religious educator who is scientific in his methods. Whether it means privation, isolation, sacrifice and embarrassment for him, or large investment of capital for his backers in the way of plant and personnel, adventuresomeness must be one of his dominant characteristics if progress in religion is to be assured and Christianity is to change its methods to meet the spiritual needs of a changed and changing world. To the leadership of to-day and of the future we would say:

> No matter how entrenched and age-old a wrong may be, you are not to accept it as inevitable, and stupidly call it the inexplicable decree of Providence. You are here to work with God, and let God work through you until at last these wrongs —as much a tragedy for God as for men—are forever wiped out. You are not here to accept disease and death, but to join God's crusade against them. You are not here to watch men endure pain, but to help them find a way to escape it. You are not here to permit a hideously cruel social order to perpetuate itself, nor are you to live and act so that the world cannot tell you

apart from those who say that there will always be poverty, always unemployment, always strife and periodical wars. You are here to fight these things—fight them with a God who has always been fighting them, and who has forever been dreaming of a world redeemed at last from the horror of poverty and the agony of war.[2]

To sin by silence when we should protest makes cowards out of men. The human race has climbed on protest. Had no voice been raised against injustice, ignorance and lust, the inquisition yet would save the law, and guillotine decide our least disputes, the few who dare must speak, and speak again, to right the wrongs of many.[3]

(6) Humility. The religious educator who is scientific in his methods is *humble*. True scientists recognize the limitation of their field of inquiry as well as their own mental limitations. In any field of investigation errors are very probable, especially where few precedents prevail to serve as norms in experimentation.

(7) Personal Responsibility. The religious educator who is scientific in his methods faces the world with a confirmed attitude of personal responsibility toward its peoples. Duty to them and opportunity to serve go hand in hand. The noted medical missionary, Wilfred T. Grenfell, has expressed what we have in mind in this way:

In my work at Labrador, if I knew that in binding broken bones, and in ministering to those pioneer souls, I could not speak a good word for Jesus Christ, I would never go to Labrador again.

[2] J. G. Gilkey, *The Christian Century*, Jan. 17, 1924, p. 80 (adapted).
[3] Author unknown.

This attitude toward the whole world of his fellows is what distinguishes him and his life of service from the mere adventure of other explorers. People live on this out-of-the-way spot; but what of that? Other explorers would say. Grenfell has said with his life, "I am in duty bound to serve those folk."

(8) Sacrificial Attitude. A sacrificial attitude seizes the religious educator who is scientific in his methods, with a never-let-go grip. Galileo, racked until his body was nearly dismembered, reaffirmed the truth as he saw it. "The earth does move." The sacrificial attitude has led men to inoculate themselves with the germs of deadly diseases; to sacrifice everything to overthrow popular and ancient fallacies in doctrine or some mistaken type of religious experience, so that the sources of Christian truth might be kept purified for the world's salvation.

> Not a Truth has to Art
> Or science been given
> But brows have ached for it,
> And souls toiled and striven.[4]

(9) Care in Interpretation. The religious educator who is scientific in his methods is not content to interpret facts otherwise than *accurately*. He will never intentionally sink to reading meanings into the Bible that are not warranted by its contents; nor will he ever be found trying to get meaning out of the Bible which those contents do not justify. Our religious educator who is scientific in his methods will permit the facts, after they have been both carefully analyzed and synthesized, to speak the truth for themselves.

(10) Respect for Human Nature. Life is divine. Each individual has a spark of the divine in him. A true leader in religious education will always be concerned that his pupils continuously grow in a richer

[4] Author unknown.

religious experience. But he will never put another's faith in jeopardy in the search for new truth if there is a strong possibility that he may lose the religious background he already has. No shame will be put upon a more limited understanding of Christian truth on the part of "one of these little ones" (be they youth or adult in their Christian development). The religious educator who is truly scientific in his methods is animated by a love which leads him to *respect, admire, worship, serve, and search.*

All these attitudes of the religious educator who is scientific in his methods have purposely been stated in the form of principles. They set a very high standard for religious workers. They also mean that whoever sets out in his religious living conscientiously to exemplify these attitudes, much as he has reason to expect his life will become richer and more useful, must never forget that dangers beset him.

Dangers Confronting the Religious Educator Who Is Scientific in His Methods

(1) Disappointment. Disappointment is bound to be keen where meritorious effort on behalf of others is unrecognized or the attainment of one's own more vital experience or mental insight is long delayed. Many a reformer, artist, scientist, writer, has been embarrassed by a long line of setbacks in the way of lack of appreciation; many who have made what proved to be contributions to society after the death of the discoverer received ostracism as their reward in life. The chief danger here, however, is that the doubts or disillusionments with their darkness may come more rapidly than the increasing light needed to dispel them.

(2) Narrowness. Specialization leads in the direction of many pitfalls of this kind. Overconcentration is very possible and the leader must keep many inter-

ests alive, and not permit the savor of a wide diversity of experience to be lost out of his life.

(3) Slavery to Logical Analysis. One of the most dangerous attitudes to slip into is the expectation that everything will lend itself to logical analysis—as if all the facts and factors embraced in any given situation could be laid upon the table and then tabulated as final conclusions. For example, the love of a mother for her child, the bravery of the hero in a critical situation can never be treated so. Missing links will frequently come to notice afterward, and then the leader needs to revert to his attitude of humility, (if it is numbered among his possessions), although this partial failure is no just reason for a discontinuance of the quest for the best that God has for him.

(4) Limitation to One Type of Approach. Many religious leaders seem tied down to a machine-like approach (or the use of some one pet method) by which they attempt to solve all their problems, forgetting that any single method in the nature of things must be exceedingly limited in its scope. Facts and data are too manifold in their many implications to lend themselves successfully to such treatment.

(5) Unwarranted Trust in "Experts." A widely popular way that people have of letting themselves be hoodwinked must not be overlooked. Perhaps our greatest intellectual danger is the unwarranted way that we let an expert in one realm of science speak to us with equal authority in other fields of science. No one who attempts to speak authoritatively on progress in religion ought to get a hearing because he is a very noted physician. The machinist can tell how to care for the automobile, but this is no reason for putting high value on his views of immortality—his mechanical expertness qualifies him to be an authority in another line. Nor should we respect the opinion of the expert physicist a whit more when he tries to

pronounce upon the various types of religious experience. Religious scientists must join those in other fields, and admit their share of guilt at this point.

Exercises:

1. In Ellwood's *Reconstruction of Religion,* make a careful analysis of the issues raised in chapter i.
2. List the religious issues raised in the following books:
   a. Kennedy, *The Servant in the House.*
   b. Tittle, *What Must the Church Do to be Saved?*
   c. Wright, *The Calling of Dan Matthews.*
3. After reading Ellwood, above title, chapter xi, write answers to the following questions:
   a. In what ways has the Church failed to perform its function effectively?
   b. In what ways has the Church done its work effectively?
4. Analyze the causes which lie back of the dangers confronting the religious scientist, as outlined in the present chapter.
5. Outline known cases of religious growth through:
   a. Religious experience.
   b. Use of the Bible.
   c. Effective Christian service.

Topics for Study:

1. How a rational religion is secured.
2. Progress in Christian thinking.
3. The place of emotion in religious experience.
4. How new truth is discovered.
5. Prices paid for new truth.
6. Formulation of a scientific method in religion.

References:

BROWN——*The Meaning of Religion.*
DEWEY——*How We Think.*
ELLWOOD——*Christianity and Social Science.*
ELLWOOD——*The Reconstruction of Religion.*
FOSDICK——*The Meaning of Faith.*

JEFFERSON——*Things Fundamental.*
KING——*Seeing Life Whole,* ch. i.
MATTHEWS——*The Spiritual Interpretation of History.*
RALL——*A Working Faith.*
THOMSON——*Science and Religion.*

CHAPTER XIX

THE RELIGIOUS LEADER AND HIS BIBLE

In the preceding chapter the general attitudes of mind were indicated which the religious educator who is scientific in his methods displays in his search for, and the use of, Christian truth. Previously an exposition had been given of the relationship sustained by religious truth to truth in other fields of science. With these in mind as our immediate background, we now turn to consider very briefly the most extensive, as well as the most reliable, source of Christian truth.

A Book which sells at a rate unequaled by that of any other; a Book printed in more languages than any other; a Book found in more homes and institutions than any other; a Book on which oaths and pledges are taken; a Book which has furnished both the themes and inspiration for masterpieces in music, literature, and art; a Book unmatched for its influence upon the thought and life of our world; a Book teeming with information, inspiration, and guidance for those who will reverently, intelligently, reflectively, and systematically study its pages—this Book, our Bible, should be a vital and treasured possession of him who undertakes to be a religious leader.

Among the factors which condition the attitude toward the Bible of the religious educator who is scientific in his methods, *two are basic,* namely, an adequate conception of what the Bible is, and a set of principles that will make the Bible most useful in the business of religious education. Without a thorough understanding on these points, the religious worker will fall into dilemmas and even into embarrassments, and

sometimes not even realize their cause. Without an intelligent appreciation of what the Bible is and a set of sound working principles for its use in religious education, his leadership is likely to become hopelessly dogmatic, superficially enthusiastic, and unintentionally unchristian.

What the Bible Is. As far as the Old Testament is concerned, the Bible is a collection of books containing five kinds of literary structure: wisdom, prophetic, devotional, legal or priestly, and historical. To these the New Testament adds biography and epistle.

As to the nature of its contents the Scriptures, as Professor Clarke suggests, "are those writings which preserve the story of Hebrew and early Christian religion, with Jesus Christ and His revelation concerning God and men for their crowning element." [1] This entitles the Bible to a place among our books of history.

In what way is the Bible an historical book? Our position is that there is no room for question that the Bible is a genuinely historical book. But a word of explanation is in order, by way of clearer understanding. With this explanation, the historical method of Bible study will appear basic to all others. In the usual book of history we expect to find a sequence of dates and prominence given to outstanding related events, such as the winning of wars, the progress of great movements of various sorts, the rise and fall of dynasties, and the like. Religion retires to the background or is left out altogether. But the Bible has a very different aspect and significance as an historical book. It is not a record of dates and events, or of the glories of men and of nations told for their own sakes. They are all treated as signposts of the progressive revelation of God to man. Biblical history records outstanding events in terms of God.[2] Our Bible not

[1] Clarke, *The Use of the Scriptures*, p. 51.
[2] Smyth, *How We Got Our Bible*, p. 30.

only contains the record of a progressive revelation of God to man but also the record of a succession of increasingly successful attempts on the part of men in their search for God.

In its many and various ways of emphasizing historical significance our Bible may be likened to the spiral course described by an aeroplane in its response to the direction of the expert pilot. These mechanical birds of the air do not mount up steadily. They frequently meet stormy gusts or drop into air pockets, and are deflected from their upward course. Sometimes they seem actually to be driven downward or backward. But these setbacks are mere temporary hindrances. At other times favoring gales accelerate their speed in the continued pursuit of their goal.

So does religion keep on making progress in the record of the Scriptures. Sometimes the conception presented of God and righteousness is very elementary and crude, even reverting to shades of belief held before the rise of the Hebrews, and the idea of deity began to develop. But soon the vision of a seer or reformer opens on a higher conception of God and righteousness, and the upward trend is resumed.

This likewise gives a true picture of the course taken by man's long search for God. Groping his way in darkness, he may yield sometimes to lust and selfishness, or materialistic desires may command him. At other times through mists of doubt and discouragement he may cry with Job, "Oh, that I knew where I might find him." But through the centuries the Sun of righteousness slowly arises, and at length the glory of God is seen fully revealed in His son, Jesus Christ.

(1) The significance of history to our Bible is seen in the way that its writers made reference to, used, or rejected previous messages. The Bible is permeated with evidence to this effect. Writers of many of its books used the method of contrast and comparison

with the religious content and significance of earlier histories. Jesus in the Sermon on the Mount makes citations from the Law, and then proceeds to go beyond them.[3] The writer of Chronicles made free use of earlier histories, dealing primarily with Solomon, David, and the kings of Judah, not for their own sake, but for the purpose of putting religion into the foreground of the incidents one by one and the on-going sweep of events as a whole. This describes the main interest, also, of the prophets in the historical frames and settings employed by them. They are concerned to discover from an examination of the old laws the direction in which God's people had drifted in their day from their true course, and then shape their own message by them.

(2) The historical worth of the Bible is disclosed in its fascinatingly descriptive accounts touching the progress of peoples, especially as it pertains to anything ethical in the nature of the development undergone by their customs. Polygamy was recognized by the Babylonians.[4] Sanctioned at first by the Hebrews, the Old Testament narratives show that a tendency sprang up and grew in the direction of monogamy. As time went on, the prophets made their appearance and preached their great messages of social righteousness, and the worth of the individual—points later emphasized by Jesus. So polygamy, though not expressly prohibited, proved plainly incompatible with the spirit of Christianity, and soon ceased. The history of the fall of slavery, and other reforms, might be cited as instances of the same principle.

(3) In tracing the development of its estimate of the worth of man, our Bible as a historical book gives very interesting facts and data to confirm the position taken above. As Fosdick has pointed out:

[3] Mt. v. 6, 7.
[4] Jastrow. *Hebrew and Babylonian Traditions*, p. 273.

> To start with man whose only soul is his physical breath and who, lacking alike separate rights here and immortality hereafter, is identified with his body and lost in his social group; to see the individual shaken loose from the mass and lifted up into royal worthfulness, and within the individual, the spiritual distinguished from the physical until in the New Testament *man is a spirit,* inwardly renewed though the outward man perish; to know the details of the journey which men made from that starting point to that conclusion, with all its rough acclivities, its devious wanderings, its glorious vistas, its doubts, and its victory—this is to know the Bible.[5]

(4) The Bible makes significant use of the historical in revealing developing ideas of God. This is shown in tracing God's seeming estimate of man. Starting with a God who apparently approved the killing of old men and children by His chosen people, and ending in our present conception of God as a loving Heavenly father, represents a fairly staggering transformation.

> To start with a God conceived like a man who walks in a garden in the cool of the day, or as one who comes down from the sky to confuse men's speech "lest they should build their tower so high as to reach His home"; to know the road that leads us out from that beginning until in the New Testament God revealed in Christ is the spiritual presence in whom we live and move and have our being, whose name is love, and whose temples are human hearts, and to be able in any book or passage to locate oneself with reference to this progressive revelation of the meaning of God—that is to know the Bible." [6]

[5] Fosdick, *The Modern Use of the Bible,* p. 22.
[6] *Ibid.,* 22.

(5) Traces of connected threads in the Bible, indicating the significances of the historical for it, is evidenced by the changes it records as undergone by one of our most cherished beliefs, that of immortality. Ecclesiastes says: "For that which befalleth the sons of man befalleth beasts; for all is vanity." Again, "For to him that is joined with all the living, there is hope, for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more reward, for the memory of them is forgotten." [7]

Contrast such a hopeless denial of future existence after death with that sublime and hopeful statement in First Corinthians: "For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying which is written, Death is swallowed up in victory. . . ." [8] Many other passages might be cited to confirm the fact that the Bible is not interested in history for its own sake but in recording the progressive development of religious ideas which has taken place in it.

(6) As a corollary to number three, our Bible indicates the significance of the historical to it in its abundant references to the progress of humanity. Man's failures as well as his successes in morals and religion are pictured. The stolen birthright, the discontent over the hardships of the wilderness, Lot's selfishness, epidemics of idol worship, as well as many of his triumphs—all are there. This unlimited humanness in the Book contains a suggestion for the religious leader's approach to his Bible.

(7) While archeological findings and other factors might be mentioned, our most significant reason for

[7] Eccl. ix. 4-6; iii. 19.
[8] I Cor. xv. 53-55.

looking upon the Bible as an historical book is seen in the attitude of Christ toward its earlier writings. He not only recognizes these earlier writings, but employs a significant *method* when He proceeds to enlarge upon them. His attitude in the Sermon on the Mount is a very definite one. "Think not that I came to destroy the law, . . . but to fulfil."[9] His message takes first place away from earlier teachings. But His own explanation of His method is authority for the statement that it does so not by condemning that earlier teaching as worthless, but by completing its unfinished story.[10] In brief, the Master approves the law of the past "as far as it goes," but proceeds to carry it the rest of the way to its ultimate goal. "But *I* say unto you"—and something follows that takes us to the highest summit of ethical living. By such a method of appreciating those significant bearings of the historical so clearly revealed in the Bible, do we come to vital Christianity, the great message of love, the supreme revelation of God to man, as Jesus lived and taught it.

The Bible is a Book consisting of sixty-six books, presenting a variety of literary forms written by no one knows how many authors, spread over centuries, filled with diverse characters and various types of ideas and ideals, dealing with the human element in history primarily as it relates to God, bringing God's revelation to man as well as dealing with man's search for God, and finally culminating in the supreme Master Teacher Jesus Christ, with His message of love for the world. One increasing purpose runs through it which is to unfold and gradually reveal God's plan for the human race. The essential element of unification in the Book is the religious atmosphere which permeates and radiates through all its content, as Paul suggests: "Every Scripture inspired of God is also

[9] Mt. v. 17, 21, 27, 33, 38, 43.
[10] Mt. v. 22.

profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." [11] This understanding of what the Bible is affords a working basis upon which the religious educator can make his Bible a vitally useful part of the curriculum.

Principles for the Personal Use of the Bible. The most important phase of our immediate problem is the question of the right approach for the Christian worker to his Bible or an inquiry into principles which should govern him in his use of the Bible for his personal benefit as a Christian and in his leadership of others. So once the general position is accepted that the Bible is pregnant with historical significance, it is but common sense to expect that methods of study will be devised to bring home the applications to our modern day of those fine spiritual truths in it which best represent the Christ. But the teaching we take from the Book partly depends upon the type of approach that we make to it. Differences in the theologies, creeds, and doctrines extracted from the Bible are most natural results of the variety of approaches used by different people.

Van Dyke illustrates how much depends upon the angle of approach in his allegory of the three blind men who were asked to examine an elephant and then describe it. The first man said, "It is like a tree"; he had examined the elephant's leg. The second said, "The elephant is like a snake"; he had caught hold of the trunk. "You are both mistaken," said the third man very positively, "An elephant is like a rug"; he had felt of its ear. These men were not capable of seeing the elephant as a whole; their full powers of observation were crippled. So we ask, what avenues of approach have we been using and how much of the

[11] II Tim. iii. 16, 17.

Bible have we made ours? Does prejudice, superstition, or narrow-mindedness interfere with wholeness of vision in our approaches to the Sacred Book? The Christian of to-day has an open Bible before him and none to interfere. Things have changed in this respect since 1546 when the decrees of the Council of Trent made it unsafe for anyone to study the Bible except in the light of church doctrine.[12]

Our cue to the right approach to the Scriptures is taken from Jesus Himself. Allusion has already been made to His treatment of the Law in the Sermon on the Mount. We find Him discriminating very carefully. He uses some of the Old Testament; but He passes some of it by, too. He is silent in regard to the legal and ceremonial content, but when He finds a live principle He makes it His own by giving it a more searching application than any one else had ever thought of doing. He quotes from the Psalms and prophetic books.[13] Only in a very limited way do the Messianic passages influence Him. In other words, Jesus was discriminating in His use of the sacred writings available during His time, not finding everything in them of equal value.

(1) Our basic governing principle for its personal use is that the Bible can never mean very much to anyone without careful and systematic study. No smaller canvas than the history of the life of the race on this planet will answer in the estimation of the writers of the Bible when the subject is the rise and development of religion. Further need for systematic study is apparent when one notes only a few of the many comparatively recent developments in our world which present themselves to the religious educator for approval or amendment. New industrial situations, expanding world relationships, the war against war and

[12] Gilbert, *The Interpretation of the Bible,* p. 225.
[13] Rall, *The Teachings of Jesus,* p. 21.

sin; competing theories of evolution and conflicting philosophies of life—these are typical of the things in modern life which the Christian Bible must prepare its user to take a hand in if its usefulness is to be preserved.

(2) Another governing principle for its personal use is that our approach to the study of the Bible shall be a reverent one. Criticism there must be, but it must also be careful and of a constructive nature, so that our religious scholarship may be able to say with Michael Angelo, "I criticize not by finding fault but with a new creation." Not that we shall go beyond the Bible in principle, but that we shall attempt to apply its principles in a wholesome and constructive way to our personal problems.

(3) A third governing principle for its personal use is a recognition that we shall never fully understand and appreciate the Bible until we make the life and spirit of its writers our own. The key to the religion of the Bible is to be found in the hearts of its writers. Hence we must take our places in history alongside them and look out of their eyes at the difficulties and obstacles in their path. The great social message of Amos, for example, is more appealing to us if we share with him the heartache that he felt over the desertion of Jehovah by His people.

(4) Another governing principle for its personal use is that the Bible should be permitted to speak for itself. What did the writer actually mean? should be our first inquiry. Our approach need not be apologetic or defensive. The Bible as the greatest source of Christian and religious truth can take care of itself. Truth can never be destroyed. Our task is to let the truth find its way to freedom from the chains of the letter. We hinder it from doing so when our finite minds dogmatically attempt to limit its meanings or cramp its teachings to fit some pet theological or creedal mold.

(5) Another governing principle for its personal use is the recognition that a stand-pat attitude does the Bible injustice. Acknowledgment of limited capacities must be made, but limitations are only temporary. It is our Christian duty to grow in grace. Keeping our religious balance presupposes that we move on to new heights of Christian experience and understanding. Therefore, extreme care ought always to be taken that our present attainments may not cause us to misuse possibilities to advance and let our Christian life sink into a rut.

(6) When the religious leader comes to present the results of his personal use of the Bible to his students, it will often not be necessary to emphasize the processes by which he reached them. It is our duty, in our teaching and preaching, to share with others the sifted wheat of inspiration and helpfulness that we have found in the Bible; but if years of study were required in the sifting by the teacher, and if opportunity has been denied the student by his years for similar thoroughness of investigation, it is the part of wisdom not to dwell upon the bushels of mistaken chaff that had to be winnowed out to get the precious residue of wheat. Even though the religious leader may have gotten into most embarrassing personal difficulties about Biblical interpretation, an assumption on his part that everybody else is in trouble with those identical difficulties would not be true. His pupils want the best of the Bible he can give them. They want the sifted wheat of his Christian experience. They deserve a vital and constructive introduction to the Bible, fitted not to his, but their life and needs.

(7) When the religious leader comes to present the results of his personal use of the Bible to his students he should stress how its great messages are to be found in its underlying principles rather than in its surface statements of matters of fact. If the purpose of the

Bible is to put religion into the foreground of history, as we claim, then it must be studied and interpreted in the light of that avowed purpose. To treat the book of Jonah, for example, as an actual record of events and take it literally makes one thing of it; but to read it as a picturesque illustration of the religious truth that no man can get away from his duty and his God by running off, nor any nation from its mission, makes a quite different thing of it. Spurgeon once said, "Nobody ever outgrows the Scripture; the book widens and deepens with our years."

(8) Our most important principle for the guidance of the religious leader when he comes to present the results of his personal use of his Bible to his students is that well-established methods of study used by good historians are suggestive of the means by which the best light is thrown upon Biblical truth. This is what we term the *historical method.* It embraces the following factors:

a. A sincere purpose to get at the author's original thought and aim in his writing. Ferreting out the conditions and circumstances under which his work was written and the objective at which it was aimed, this method begins to make possible an answer to the question, "What do these words mean in their true historical setting?"

b. The books of the Bible were originally written in different tongues. If not equipped to read them in the original, the next best course for the religious leader is to avail himself of the most reliable translations. Nor must he neglect to compare the different interpretations by recognized scholars.

c. Recognizing that the Bible deals with the history of an ancient people, an honest effort must be made to recover the modes of thought in which

they did their thinking. This phase of research is essential to all valid interpretation, as well as to genuine insight into the writer's purpose. To use the modern modes of thought by which we do our own thinking to decipher what an ancient writer meant by the modes of thought in which he did his thinking is to land in bedlam.

d. The underlying religious principles derived from the Biblical sources must be intelligently applied to the life of to-day.

Educational Principles for Use in Presenting the Bible to Others. (1) The religious leader's approach to his students in their use of the Bible is primarily conditioned by the background of the learner's life and experience. The religious educator is doomed to miss the mark in his teaching work if he fails to become thoroughly acquainted with the mental make-up of the various age-groups, the interests of youth, and to whatever extent proves feasible with the individual peculiarities of his students.

(2) The religious educator who is scientific in his methods will never intentionally teach anything about the Bible that must afterward be unlearned. He will allow for growth the same as a tailor does in making a boy's clothes. As youth advances in learning and experience, the frame or outline of any truth as first presented to him must be filled in and readapted to his changed and enlarged capacity. But it is nothing less than criminal to teach the young, intentionally, in the name of the Bible to begin to do their religious thinking by modes of thought that the world has gone on and left behind.[14] Extreme care must be used in the adaptation to the stage of development to which a given group of pupils has attained. If we teach them

[14] For amplification of this point see Fosdick, *The Modern Use of the Bible,* pp. 43-44.

the simple outlines of twentieth-century Christian truth such as they are able to understand (and only that much), we shall lay a sound foundation upon which Christian growth can build. Such growth (or learning) need never be unlearned, to an accompaniment of the unnecessary trying religious distress experienced during the adolescent years by those who were taught to do their first religious thinking in outworn modes. When this sounder Christian teaching becomes more common during the earlier years, our colleges and theological schools in the course of their business of developing religious leadership will no longer be accused of unsettling the faith of students. When our children are brought up from the beginning under a system of religious education which teaches them to do their religious thinking in twentieth-century modes of thought, our Christian secondary schools will not need to require of their students so much "un-learning."

(3) One of the most important educational principles to be followed by the religious leader in presenting the Bible to others is based upon the fact that its greatest usefulness can only be gotten as it is adapted to the social experience of the learners. Recent definitions of religious education definitely emphasize the multiform connections that should exist between personal religion and social experience and living. Religious educators will therefore let their main objective, that of supplying incentives for effective Christian living, drop out of sight unless they take sharp and careful account of the social experiences of their learners.

(4) The religious leader in presenting the Bible to others should act upon the principle that its usefulness will be curtailed if it is regarded as "an end, not as a means." The "end" of the Christian education process stated in words which Jesus Himself employed, is, "I came that ye might have life and have it more abund-

antly." The purpose of religious leadership is to discover and use the right ways and means to develop this very kind of life that harmonizes with the Christ's principles of living. The Bible as the chief source Book for our knowledge of this type of character should serve as a storehouse of "means," and not be allowed to become an "end" in itself. Consequently an effort to put the Book or any of its content ahead of proficiency in Christian living misses the aim indicated by the words of the Master Teacher. In short, the Bible is one of the chief "means" in the religious educative process, and not the purpose or "end" of the process.

(5) The religious educator must be on guard lest scholarly use of the Bible develop a critical attitude in his pupils which blinds them to its fine religious values. Care must be taken to keep constructive attitudes of appreciation to the front. Professor Moffatt senses the danger in this fashion:

> Anyone knows how in studying a classic like Homer or Dante we may allow the technique of the critical method to prevent us from getting through to the force and fiber of the original which the untrained will oftentimes feel through the mere medium of a translation. It is a pity and a loss, ten times so, in the study of the New Testament. Let this then be my last word about the *historical method* which would set our feet upon the road to the New Testament: in moving towards this great literature we are not fully enlightened if we fail to be moved by it as we approach it.[15]

(6) The religious educator in presenting the Bible to others should make sure that his methods do not dampen but add to the ardor of their study and interest in it. Modern aims and methods in religious education

[15] Moffatt, *The Approach to the New Testament,* pp. 235-236.

lay very considerable emphasis on all that is included under the term "appreciation." If a student's critical study of the Bible tends to minimize his true appreciation of it, some important sources of appreciation are being overlooked by him. Here again, a closely graded class is important. The leader must watch his methods of teaching vigilantly so as to nip any lack of appreciation in the bud or it will limit his leadership as well as tend to cool the ardor of the earnest Bible students in the class.

(7) The various kinds of methods that may be used in an approach to the Bible are indicated in the exercise at the close of this chapter. A final principle needs to be listed here as most important. The religious leader of to-day before he tries to present the Bible to others must make sure that he has a working personal Bible of his own. He must have done his best to understand and appreciate himself the history and development of our Bible in all of its varied aspects. His personally usable Bible should not be limited, as with some, to Daniel and Revelation; but he should draw generously from its many other treasures and thus equip himself to convince his students that it is a vitally constructive Book able to meet the spiritual needs of their day and generation.

1. Draw up a statement in your own words of "what the Bible is."
2. In what way is the Bible an historical Book?
3. Does the former surgeon and gynecologist, Doctor Howard Kelly, recognize the true place of the Bible when he says, "It (the Bible) transforms life"? Discuss reasons for your reply. See *American Magazine*, December, 1924, p. 19.
4. Does a widely-known business man, a Harvard graduate recently converted to Christianity, recognize the true setting of the Bible when he says, "Much of the Old Testament is, even now, almost meaningless to me because I

am still ignorant of its historical setting"? Explain your answer, after reading the book which records his unusual conversion. Philip Cabot, *Except Ye Be Born Again,* p. 178.

5. What are some of the most significant permanent values of the Bible?

6. Carefully evaluate the reliability of the following methods of Biblical interpretation:

a. *Literal method.* According to this method explain the meaning of, "And whosoever shall compel thee to go one mile, go with him two." By the same method amplify the whole of Mt. v. 38-40.

b. *Apologetic method.* Answer these criticisms:
   (1) "A text apart from its context is a pretext."
   (2) Moral issues are not explained by textual defense.

c. *Cryptic method.* See Jay Frank, *God's Great Cypher Book.*

d. *Historical method.*
   (1) According to this method restate the meaning of Jesus in Mt. v. 38-41.
   (2) Analyze the task and limitations of the historical method according to Moffatt, *The Approach to the New Testament,* chh. 5-6.
   (3) Point out how use of the historical method makes possible an understanding of the following words of the Christ: "My Father's house"; "many mansions"; "I am the way"; "born again." And the expression from Paul, "putting on Christ."

7. What personal methods of Bible study do you employ?

8. Consider Van Pelt's suggestions on how to read the Bible, in *An Introduction to the Study of the Bible,* pp. 370-388.

9. Which books of the Bible contain the passages that seem to you most choice?

10. Summarize the principles suggested in Van Pelt.

An Introduction to the Study of the Bible, pp. 365-369, for personal approach to the Bible.

Topics for Study:

1. What the Bible is.
2. How an old book can have significance for the life of today.
3. The unique significance of the Old Testament.
4. The place of the Bible in the curriculum of religious education (cf. chapter xii).
5. The Bible as an authority in Christian experience.
6. Why the Bible is difficult to understand.
7. The supremacy of the historical method over other methods of Bible study.

References:

Barton——*Archaeology and the Bible.*
Brown——*Why I Believe in Religion*, ch. v.
Clarke——*Sixty Years with the Bible.*
Clarke——*The Use of the Scriptures in Theology.*
Von Dobschutz——*The Influence of the Bible on Civilization.*
Eiselen——*The Christian View of the Old Testament.*
Fosdick——*The Modern Use of the Bible.*
Gilbert——*Interpretation of the Bible.*
Horne——*Jesus, the Master Teacher.*
Jones——*The New Testament in Modern Education.*
Jones——*Religious Foundations*, ch. vii.
Jastrow——*Hebrew and Babylonian Traditions.*
King——*The Bible and Common Sense.*
MacFayden——*Old Testament Criticism and the Christian Church*, chh. i-vi.
Moffatt——*The Approach to the New Testament.*
Peake——*The Bible: Its Origin, Its Significance, and Its Abiding Worth.*
Rall——*A Working Faith*, ch. iii.
Rall——*The Teachings of Jesus.*
Streibert——*Youth and the Bible.*
Van Pelt——*An Introduction to the Study of the Bible.*
(Consult also articles in Hastings, *Encyclopedia of Religion and Ethics.*)

CHAPTER XX

THE RELIGIOUS LEADER HIMSELF

Our task of setting forth the principles of religious education would be incomplete without a study of the religious leader himself. Plans and methods and trained technique and ideals and standards of supervision fail after all, if dynamic qualities of personality and training are lacking in the leader.

But who is fit to be our leader? What are his basic characteristics? What does he read? Over what problems does he ponder? What use does he make of the Bible? How does he approach his ministry as preacher, teacher, or evangelist? These questions cannot be answered in a breath. Our answer will be conditioned by *four basic factors.*

Factors Which Indicate the Kind of Leadership Needed.

(1) The nature of the religious leadership required to-day is primarily determined by the conditions under which people live in this world. The make-up of human nature, together with the principles of living together in society harmoniously have already been outlined. But this approach was merely suggestive. If Christianity is to touch the religious needs of the world —and all need possesses some religious significance— we must go farther. Religious leadership must minister, to be sure, to the "babes in Christ," as well as to youth and adults; but it must also gain an insight and understanding of the problems peculiar to the life that goes on in the open country, in slums, in homes, in

grade school, high school, college and university; at the desk, at the shop bench, behind the counter, in the open field, and in the dark mine; some working and others playing all the time; some using leisure wastefully, and others using it to profit and benefit. The conditions under which people live in this world have a lot to do with the kind of religious leadership required and the nature of the Christian message to be emphasized.

(2) The content of the Christian message to be used by religious leaders is a second vitally significant factor. An examination of the results of exhaustive analyses of that message reveals certain significant principles.

a. Our Christianity came out of the thick of life, and its best and only fair test is to put it back in the thick of life's various relationships. While Christ felt that He was God-sent and divinely commissioned to do the will of Him that sent Him,[1] yet we must not forget that the immediate life-setting of those to whom He ministered gave point to His lessons in living. An examination of His parables makes this clear. When His disciples asked Him, "Why speakest thou to them in parables?" Jesus took occasion to voice His conviction that there were lessons in living in these everyday facts and events for anybody who wanted to learn. He seized the encounter with the traders in the temple, the arrival of John's messengers with their inquiry, the conversation with the morally perturbed woman at the well, and many another commonplace occasion, as a point of departure for a plunge into the thick of the life that is life indeed. While He was not always understood, what He gave was derived from the life of His day.

b. Of further significance to religious leadership is the fact that the Christian message was originally given as flashes of insight for use in living, and not for

[1] Jn. iv. 34.

doctrinal or controversial purposes. It came from a master-teacher who was a master-artist in living. It is therefore primarily personal counsel from one practitioner to another in the art common to them both. Notice the suggestion in the following analysis:[1]

PARABLES OF JESUS

	Number	*Per cent*
Things	16	26
Plants	7	11.5
Animals	4	7
Human beings	34	55.5
	61	100.

Three out of four groups of parables go directly to life for their lesson in living and in the others use of the inanimate is made for the same purpose. The parables of the lost sheep and lost son contain the lesson in God's character that Jesus would set the hardened sinner to living. The parables of the hidden treasure and the pearl of great price are the answer that Jesus would set the questioner to living who asks, "What is there to religion, anyway?" Whether he was speaking to fishermen, or the sick, or the morally perturbed, or the scoffers, or the haughty, he had a lesson in living for them.

c. The manifold aspects of the Christian message must be kept in mind. The Christian cure for diseases of the soul is thorough in its work. Volumes record the transformation of sin-filled lives. On the other hand, the Christian rules of spiritual hygiene lead the very saints on to higher heights of Christian experience. In short, the lessons in living of Jesus mean encouragement, comfort, direction, stimulation, such as the disciples of no other teacher ever received.

(3) The type of man and woman who is succeeding at it is a further guide in determining the kind of reli-

[1] Horne, *Jesus, the Master-Teacher,* p. 86.

gious leadership needed. Those ministers, those books, those educators, those humbler church school teachers, those laymen who are getting lessons of Jesus in living put into practice—their procedure is worthy of careful analysis and study as a guide to the kind of leadership required to-day.

(4) The example of the Master-Teacher Himself should be the most suggestive of all in this connection. His must be far the best understanding of the message He gave. Since human nature has been in many respects the same in all ages, modern leaders should be able to find ways to adapt His principles to the life of to-day. Jesus was a master mind in the use of question and answer, conversation, symbol, parable, problem, and developing points of contact. He could minister to, and satisfy, men's longings about God. He was able to get men loyally to follow Him. Shall not present religious leadership ponder long over His masterful approach to men in the hope of discovering its secrets?

Characteristics of the Religious Leader Himself. Keeping the four factors above mentioned in mind, we proceed to sketch a portrait of the religious leader himself. The setting of the attitudes that the religious leader should maintain from the standpoint of scientific method were given in a previous chapter (XVIII). Space does not permit us here to carry out the entire process of analysis and synthesis there indicated. Furthermore, an analytical study of groups of leaders would not give us the view point of the "whole" leader in various relationships. Consequently our plan will be to present a cross section view of the religious leader of to-day and thus set forth the typical characteristics of a leader in religious education.

(1) Dynamic Personality. At the mention of dynamic personality, readers will think at once of Phillips Brooks, Wilfred T. Grenfell, Theodore Roose-

velt, Dwight L. Moody, John Wesley, and other men famed for their strength of personality. It will be more to the point, however, if those who scan this outline use a little effort of memory to recall the names and faces of individuals in churches of their acquaintance whose lives of service and usefulness, even though obscure, were unquestionably dynamic. Joy in expressing the best; tirelessness in carrying out the tasks at hand; resourcefulness in meeting situations; enthusiasm over the Master's work; these are the attributes that inspire confidence, radiate a wholesome type of Christianity, get tasks done, and make the Christian way of living attractive.

(2) A Vital and Growing Christian Experience. One cannot lead others in paths he has not himself traversed. The religious leader must be on such good living terms with the Master's will that he will be able to say sincerely, "Not my will but Thine be done." Still, such surrender of the will is not enough. We are concerned that the religious leader shall be on such good living terms with the mind of the Master that he shall also be intelligently Christian. No spiritual illiterate should be trusted with the transfer of the Christian message. The religious leader must be on his own way to richer, riper acquaintance with the mind of the Master in order to insure an altruistic, prayerful, and intelligent oversight of the lessons of Jesus in living on which his students are at work.

a. The religious leader must keep plainly in evidence a progressive attitude. His convictions must never become so settled that they are not subject to reconsideration and reconstruction. His profession that he is scientific in his methods always implies a measure of dissatisfaction with present attainments in religion. But for this he would not be "growing in grace."

b. His conception of the Bible must grow in depth,

breadth, and height. Clarke's *Sixty Years With the Bible"* is a remarkable written record of one individual's growth. The religious educator will ever keep in mind as his primary incentive to personal growth that his supreme task is to make the Book intelligible and significant to those for whose spiritual welfare he is primarily responsible. He will, however, not look upon it as the only source of information and inspiration for this purpose.

c. The religious leader must train himself to be athletic and aggressive in his faith. He should be bubbling over with zeal for the Master's work. His life must rest on so firm a foundation of faith that he will dare anything for Christ. He will not shrink from, but welcome, the process by which his immature and early beliefs are proven to be poor and partial. His whole life is a venture aglow with promise. His work is largely in the future tense.

And yet he will make no hasty jumps in his thinking. Any vital experience, presenting life in a new and apparently impressive relationship, will be pondered, but he will not put his trust in it until the new has been thoroughly tried and tested and proven to be both reliable and valuable. On the other hand, when some new phase of Christian truth is recognized as established, there will be no hesitation on his part in accepting it. Such an adventure Clarke describes:

> I have followed my light and passed through the revolution to which my generation was born, and have never come into danger of losing my faith in God and Jesus Christ.[2] . . . the change has been an honest one, and I am equally sure it has been a legitimate one which I could not have refused to make without being false to the true light.[3]

[2] Clarke, *Sixty Years with the Bible,"* p. 4.
[3] *Ibid.,* p. 7.

> . . . For me Jesus really took his place among the living facts of history more vividly than ever before.[4] . . . I was following whither the Bible itself led me.[5]

Faith of this kind that knows no fear is the key to the accomplishments of Frances Willard, David Livingstone, Galileo, Martin Luther, John Wesley, Eugene Field, and Abraham Lincoln.

d. The religious leader we have in mind will be trained to recognize various types of religious experience, and in his work of supervision he will be cautiously observant of his pupils so that he may be sure to set before them the peculiar variety of religious experience that is personal to them, adapted and vital to their thinking and living. As the changing needs of the pupil demand, he will recognize childhood's hunger for a Heavenly Father, the adolescent out-reach for a comrade Christ, or the adult's craving for the One over all.

e. One of his greatest sources of spiritual uplift will be found in vital contact with his fellowmen. Pedagogically speaking, the mental background of the pupil is thus learned, and a "humanness" of approach established which mere book theories about human nature can never give. Here we have the law of depth and range to religious experience, for the "horizontal out-reach to men determines the perpendicular up-reach to God!"

f. Finally, a rich and varied experience of vital relationships with God, of personal knowledge and appreciation of the teachings of His son Jesus Christ, must be regarded as the primary source of supply for the dynamic force exhibited by the trained leader. Too often men not so ballasted permit some distorted

[4] *Ibid,* p. 99.
[5] *Ibid.,* p. 101.

and unreasoned view of the Book, or some unusual and radical experience, some fad or hobby, to come between them and their best for the Kingdom. Nothing should be permitted to come between him and this thorough grounding in fundamental religious experience. For without it, all method, trained technique, and vision fail; with it, we have a leader.

(3) Vision. The Christian leader must have vision, the power of looking ahead and seeing the present unformed life transformed under his direction into the fully formed.

(4) Knowledge of Christian Truth. This might seem hardly to require mention. And yet differences of opinion to-day as to the sacred Book, lack of acquaintance with truly reliable methods in its use, unfamiliarity with other Christian source material, utter ignorance (in many cases) of what Christ actually taught, warrant special mention of it. In the light of the four determinant factors explained at the beginning of this chapter, the reader is advised, therefore, to review the chapter on *The Religious Leader and His Bible.*

(5) Worthy Aim. The aim of a continuous reconstruction and adaptation of experience, which will enable the individual increasingly to understand, appreciate, and participate in the Christian way of living, will forever displace any secondary aims, such as the promotion of church membership, the teaching of the catechism, the crowding of a church building on Sunday night, or the shaping of people to some pet theological mold which will limit their future growth all their lives.

(6) Sympathetic Love for Men. The religious educator will not only feel no ill-will toward others; he will be interested in them. Many public school teachers, it is freely admitted, fail at this point. Then why should any person be permitted to prepare for

any type of religious leadership if he is lacking in this respect? No one of that stamp can truly lead, because no one can inspire loyalty from those in whom he possesses no sympathetic interest.

Some twenty years ago a certain junior boy proved to be a menace to the discipline of a church school. After this had gone on some time, the church board met to consider the matter. It happened that the boy's teacher was on the board. As soon as the other members (all were men) had recorded their common wish that the boy be "put out of the church," his teacher spoke up and said: "If that boy goes out, I go out." To-day the boy is a clergyman. Very recently he remarked: "As a boy I distinctly recall that occasion when my teacher spoke in my behalf. I honestly believe I would never have gotten back to the church in time to become a minister if that teacher had not taken a sympathetic attitude toward me." The patience and kindness of love must be in evidence; the leader must follow the example of his Christ in this matter.

(7) Training for the Task. There is no substitute "just as good" for trained technique. We will content ourselves with stating the principle and no attempt will be made to outline lists of training courses, rules for practice and observation and supervision. As a matter of fact, the science of Christian vocational guidance is yet in infancy. "Our talents differ with the grace that is given us." [6] Aptitudes and talents can be discovered. Then a course of training should be wisely selected for the purpose of developing to their highest these specific native talents.

(8) Social Intelligence. To understand not only individuals, but the various group-situations in which people on any given spot of earth are enmeshed, is an attainment of the few. Some acquaintance with

[6] Rom. xii. 6-8.

their immediate social groupings is necessary, however, if the leader is to serve his pupils with full efficiency. Provision for as thorough an understanding and appreciation as possible of the conditions under which the various peoples of the earth live must also be accorded a prominent place in the plan of training.[7]

(9) Keeping Up With the Times in All Matters Affecting Religious Education. Even though adequate initial preparation for a certain phase of Christian leadership is made, our world is changing so rapidly that continuous growth is essential. New ideas should not knock in vain at the religious leader's door. The idea of an Atlantic cable was scoffed at as impracticable until the cable was laid. When William Carey suggested enlarging the Christian program of service by adding foreign missions, the moderator of the assembly arose and cried, "Young man, sit down!" The prediction of a "horseless carriage" was a butt for ridicule only a few years ago. New ideas, of course, need careful evaluation, lest the supposed new truth turn out a phantom, melting in the light of the sun of further research. Methods in religious educational technique have to undergo changes, but every proposed change must be subjected to strict scientific investigation.

To meet changed and changing conditions, the religious leader must habituate himself to read discriminatingly, extensively, and reflectively. He must pursue his studies in a way that will give him creative faith, mental stimulation, spiritual strength, and moral aggressiveness. He will look and weigh; he will listen and heed; he will live in the presence of the world's present with an ever-watchful eye on its future.

(10) Balanced Interest and Co-operation. Of a prominent Christian leader it was once said, "That man can get more things done with the least amount

[7] See Ellwood, *Christianity and Social Science,* p. 196.

of friction, than any man I have ever known." A careful survey of the activities of the leader in question showed that he was the very opposite of the type of man who confines himself to the business by which he makes his living to the exclusion of church and other interests. He knew how to balance and distribute his time and strength. Moreover, he, also, knew how to get along with people. Not that he was a trimmer or two-faced, for where immediately important issues are at stake, even his desire to co-operate and willingness to compromise on non-essentials could not budge him. The multiform situations in modern life calling for the ministry of the Christian message, the differences in the individuals receiving the ministration, and the variety of personalities engaged in the work of leadership explain why success and failure for the Christian leader are so vitally conditioned by his ability to balance his interests and co-operate with little or no friction with all sorts of people.

The opportunities and corresponding responsibilities of leadership are manifold. Especially is this true as it concerns religion. There is no joy quite equal to that of helping some life to greater heights of Christian usefulness, or lifting somebody out of the mirey pit. The task of the future leader will, however, increasingly be one of conservation rather than of rescue and reformation. Peter Clark Macfarlane in the closing moments of his life paid his tribute to the joys he had known as a Christian pastor in his earlier days, before he became an author and playwright:

> I am inclined to feel that there has been some satisfaction in my life, in the fact that I once lived. No story or novel I have written . . . no lecture I have ever delivered, did so much to help my suffering fellow-beings as those seven years (of his ministry).

The vital reason why such a feeling of satisfaction falls to the lot of the religious leader, after his faithful service, is found in Ruskin's lines:

> When we build, let us think that we build forever. Let it not be for present delight nor for present use alone; let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones will be held sacred because our hands have touched them.

The carpenter finds joy in working in wood with saw and plane; the mason in working in stone with trowel and plumb-line; and the sculptor thrills at sight of the manikins growing under his chisel. But the Christian leader, working in the lives of children, youth, and adults, with the lessons of Jesus in living as his tools, has the joy of knowing that he is "touching the world at the point of its greatest need."

Exercises:

1. Show how a religious leader may "love mankind" and yet not be "socially intelligent."
2. Go through the forty characteristics of a teacher of religion enumerated by Betts, *How to Teach Religion,* pp. 19-21, and decide if the description in the present study omits anything essential.
3. Ellwood, *Christianity and Social Science,* pp. 196-203, contains an analysis of the qualities of religious leadership. Evaluate his analysis.
4. Are the characteristics 1, 4, 5, 10, as treated above, hereditary? Or can improvement be made by consistent training? Explain.
5. Consider carefully the status of the teacher. Colvin, *An Introduction to High School Teaching,* pp. 57-58.
6. Study the conception of the minister's task as set forth in Jefferson, *The Building of the Church,* ch. viii, or Jowett, *The Preacher: His Life and Work.*
7. Make an analysis of the characteristics of religious

leadership as embodied in the twenty-five greatest preachers selected in a recent poll. See the *Christian Century,* December, 1924.

8. Contrast a religious educator's *Credo* found following this chapter, with that of a theologian as found in Mathews, *The Faith of Modernism.*

Topics for Study:

1. Types of religious experience.
2. A study of the "masses" (group relationships).
3. Philosophers of life.
4. Comparison of public and church school teachers.
5. The minister as teacher.
6. Indispensable qualities of religious leadership.

References:

ATHEARN——*Character Building in a Democracy,* chh. iii, iv.

BETTS——*How to Teach Religion,* ch. i.

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THE RELIGIOUS EDUCATOR'S CREDO

I believe in the sanctity of human nature; that a child comes into the world God's child; that it is our Christian duty to see that he always remains under loving religious care; that in this course of Christian nurture he may make mistakes and need to readjust his life to God, to Jesus Christ, and to those (if any) whom he has wronged; that there will come a time when he should consciously accept Jesus Christ for himself; that the process of his growth in grace will always be one of continuous reconstruction so that he comes better to understand, appreciate, and participate in the Christian way of living.

AIMS

I believe that the Master-Teacher intended that his lessons in living should be of use to all types of folk at all ages; so that young people and adults are also subject to this process of continuously reconstructing their lives in accord with Christ's teachings.

MEANS

I believe it is my Christian duty to place at the disposal of these learners all the factors known to me that will help them to develop their Christian characters. I believe it my Christian duty to use whatever Biblical and other Christian curriculum material that fits their developing experience; I will endeavor to see that their time is well balanced with study, fun, recreation, chums; that their world is significant in a Christian way for their best development; that prayer life, service activities, study habits and participation in leadership are early developed in them; and that the Church as an institution ministers in all its fullness to them.

I believe that every ethical and honest means which will aid folk to live better Christian lives should be employed: and that in this ministry a careful choice of methods should be made to fit the case in hand.

LEADERSHIP

For these ends I would have my own Christian experience in accord with the divine plan for my life. By consistent study, reflection, and active leadership I will give the best I have for the Master's kingdom, out of a will to help build a Christian civilization for tomorrow which will be sincere, intelligent, and actively employed about the King's business.

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